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ANNUAL REPORT

ON

SOUTH-INDIAN EPIGRAPHY

FOR THE YEAR ENDING 31st MARCH 1928

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PART I.

TOURS OF THE ASSISTANT ARCHÆOLOGICAL SUPERINTENDENT AND OF HIS ESTABLISHMENT.

The former Assistant Archæological Superintendent Mr. G. Venkoba Rao was on tour for a period of 2½ months from 8th September 1927 to the end of the official year in the Coimbatore, Salem, South Arcot and South Kanara districts. He visited 17 villages and copied 99 inscriptions.

2. The Second Epigraphical Assistant toured for about 1½ months from 1st February 1928 in the Trichinopoly and Tanjore districts, and visited seven places and secured copies of 71 inscriptions. He was then deputed to Calcutta by the Government Epigraphist for India in connexion with the final printing of certain parts of the *Epigraphia Indica* at the Government of India Press.

The most important villages visited by him are Pugaḻūr and Ardhanāripāḷayam which are situated a few miles from Karūr in the Trichinopoly district. The hill in the former known as the Āṟunāṭṭār-malai has on its north and south sides a number of natural caverns of different sizes, which contain stone beds varying in number according to the size of the caverns. On seven such beds are found short inscriptions in Brāhmī characters belonging roughly to the third century B.C. The existence of these early records in the vicinity of Karūr confirms the traditional antiquity and importance attached to this place which is also mentioned by name in one of these epigraphs. Ardhanāripāḷayam also contains a small low hill close to a spring called the *Aivarśuṇai* (the spring of the *five*, i.e., the Pāṇḍavas), and five beds have been chiselled out near it, but they do not bear any inscriptions.

3. The Tamil Assistant who was in camp for a little over 3 months, visited 17 villages of the Tinnevelly, Madura and Tanjore districts, and secured copies of 224 inscriptions.

Nāṅguṇēri in the Tinnevelly district, one of the places inspected by him, is the headquarters of the Vāṇamāmalai-Jīyar, who is the religious head of one of the most influential *mathas* of the *Teṇkalai*-sect of the Śrī-Vaishṇavas in the South. The first founder of this *maṭha* was Rāmānuja-Jīyar, one of the eight immediate disciples (called the *ashṭa-diggajas*) of Maṇavāḷa-mahāmuni, who is said to have expounded and propagated what is known as the *Rahasya* (esoteric) doctrines of the Teṉkalai-Vaishṇava creed. The village contains, besides two small temples of Vishṇu and Śiva, a big Vishṇu temple dedicated to the deity Vāṇamāmalai-Perumāḷ, popularly called Tōtādri, which is under the management of this *maṭha*. The chief feature of this temple is its oil-well, formed by the accumulation through ages of the oil with which the deity had been daily bathed, and to which great powers of efficacy in healing skin diseases are attributed. On the pillars in the *maṇḍapa* of this temple are cut fine statues of several chiefs who cannot be easily identified. The inscriptions do not carry the date of the temple to a period earlier than the thirteenth century A.D.

Another interesting place visited by him is Kūttaṉūr near Pūntōṭṭam in the Tanjore district, where there is a temple for Sarasvatī, traditionally connected with the poet Oṭṭakkūttar. An inscription on a stone base, evidently the pedestal of an image, lying in the precincts of the temple refers to an image of Sarasvatī, set up by Ānandavarada-Kūttar, the grandson of Kavichakravartin Malari-Uḍaiyār.

4. The Telugu Assistant completed the survey of the Kalyandrug taluk of the Anantapur district besides examining six places in the Ganjam, Godavari, Nellore and Kurnool districts, and secured copies of 41 inscriptions. One of these epigraphs incised on a stone planted to the south of the village Timmāpuram in the Kalyandrug taluk is in a peculiar script closely resembling that of the pillar inscriptions at Ammankeri and Maraba in the Bellary district (Nos. 303, 324 and 325 of 1925).

5. Fifty photographs were taken during the year. Of these, the following may be mentioned to be of interest, viz., the views of the Āṛunāṭṭār hill which contains the Brāhmī inscriptions in the caverns referred to above; the stone statues of several Nāyaka kings in the temples at Śrīraṅgam and Śrīmushṇam and of the poet Kambar in the former place; a few images of Śiva in his iconographic varieties, Kirātārjuna-mūrti, Ūrdhvatāṇḍavamūrti (Naṭarāja), Vīṇādhara-Dakshiṇāmūrti, Āliṅganamūrti and Chandraśēkhara.

WORK DONE DURING THE YEAR.

6. Manuscript pages of the Annual Report for 1926–27 were sent in batches to the Press from 7th July 1927. The stitched proof was submitted to the Director-General of Archæology on 26th January 1928, and the final strike order was given for its printing on 15th March 1928. A resume of the Epigraphical work done during that year was sent to the Government Epigraphist for India on 15th July 1927, for incorporation in the Annual Report of the Director-General of Archælogy, and another short summary of it on 16th November 1927, for inclusion in the Madras *Presidency Administration Report.*

The inscriptions of the year's collection were secured from 87 villages distributed over 14 districts of the Presidency. Forty villages in the Kalyandrug taluk of the Anantapur district were visited, and the survey of that taluk which was commenced last year was completed during the year under review.

The total number of inscriptions copied during the year is 434 which are included in Appendix B. Of this collection, the transcripts and the list of 65 inscriptions that were secured from the South Kanara district were revised in the office of the Government Epigraphist for India. Nine copper-plate grants were also received for examination.

7. The entire staff of the office was engaged between the months of November 1927 and January 1928 in taking stock of the whole collection of inscriptional records stored in the office up to date, after a thorough individual examination of all the facsimiles. The time spent on the work has been of great benefit, though as a consequence, the tours of the assistants were delayed.

8. Facilities were, as usual, afforded to the public in respect of epigraphical matters, as far as it was possible. Since the originals are not of much use to the laymen who cannot decipher them unaided, the demand is increasing for copies of transcripts of the inscriptions, prepared in the office.

9. Before concluding, I have to acknowledge the assistance rendered me by Mr. G. V. Srinivasa Rao, my Senior Assistant, who had prepared a good portion of the Report while he was in charge of the current duties of the office.

10. Inscriptions copied at the following places are registered in Appendix B :—

Number.	District.	Taluk.	Village.	Reference.
1	Ganjam	Tekkali	Santa Bommali	1 of Appendix B.
2	West Godavari	Tanuku	Irugavaram	2–5 ,,
3	Nellore	Nellore	Kōḍūr	6 ,,
4	Do.	Do.	Nelaṭṭūr	7 ,,
5	Do.	Do.	Kṛishṇāpaṭṇam	8 ,,
6	Kurnool	Nandikotkur	Śivapuram	9–11 ,,
7	Anantapur	Kalyandrug	Timmapuram	12 ,,
8	Do.	Do.	Bhairasamudram	13 ,,
9	Do.	Do.	Chelimayanahaḷḷi	14–15 ,,
10	Do.	Do.	Vēparlaparti	16–17 ,,
11	Do.	Do.	Gaṅgavaram	18 ,,
12	Do.	Do.	Būdigumma	19–20 ,,
13	Do.	Do.	Ṭagguparti	21 ,,
14	Do.	Do.	Śrīraṅgapuram	22–23 ,,
15	Do.	Do.	Guṇḍlapalle	24 ,,
16	Do.	Do.	Beluguppa	25–33 ,,
17	Do	Do.	Yeṟṟaguḍi	34–37 ,,
18	Do.	Do.	Śiripi	38–41 ,,
19	Tanjore	Nannilam	Tiruppugalūr	42–108 ,,
20	Do.	Do.	Kūttaṉūr	109–110 ,,
21	Do.	Tanjore	Tanjore	111 ,,
22	Do.	Tiruvalur	Ayyampēṭṭai	112–125 ,,
23	Do.	Do.	Maṉakkāl	126-130 ,,
24	Do.	Tanjore	Vallam	131–133 ,,
25	Do.	Do.	Tiruppaḷanam	134–191 ,,
26	Do.	Kumbhakonam	Tiruvalañjuḻi	192–213 ,,
27	Coimbatore	Pollachi	Āṉaimalai	214–226 ,,
28	Do.	Bhavani	Andiyūr	227-229 ,,
29	Salem	Tiruchengode	Pūlampaṭṭi	230 ,,
30	Do.	Do.	Rājapāḷaiyam	231 ,,
31	Do.	Attur	Ettāppūr	232 ,,
32	Do.	Dharmapuri	Pāppārapaṭṭi	233–235 ,,
33	South Arcot	Tindivanam	Śattampāḍi	236–237 ,,
34	Do.	Do.	Dēvaṉūr	238–249 ,,
35	Tinnevelly	Nanguneri	Nāṅguṉēri	250–268 ,,
36	Do.	Do.	Kōṭṭaikaruṅguḷam	269–287 ,,
37	Do.	Koilpatti	Manditōppu	288–289 ,,
38	Ramnad	Tiruppattur	Chaturvēdimaṅgalam	290–312 ,,
39	Madura	Madura	Vēḷachcheri	313–314 ,,
40	Do.	Nelakottai	Veḷḷayampaṭṭi	315 ,,
41	Do.	Tirumangalam	Sindupaṭṭi	316 ,,
42	Ramnad	Mudukulattur	Mēlachcheluvaṉūr	317–320 ,,
43	Do.	Tiruvadanai	Tiruppālaikkuḍi	321–322 ,,

Number.	District.	Taluk.	Village.	Reference.
44	Trichinopoly	Udaiyarpalaiyam	Tirumāṇūr	323 of Appendix B.
45	Do.	Perambalur	Toṇḍamāṇturai	324 ,,
46	Do.	Lalgudi	Śaṅgendi	325-330 ,,
47	Do.	Karur	Nerūr	331-339 ,,
48	Do.	Do.	Pugaḷūr	340-349 ,,
49	Do.	Do.	Puñjai-Pugaḷūr	350 ,
50	Do.	Do,	Chinna-Dhārāpuram	351-369 ,,
51	South Kanara	Mangalore	Polali Ammuṇaje	370-376 ,,
52	Do.	Do.	Kariyaṅgala	377-380 ,,
53	Do.	Do.	Bantwal-Muḍa	381-384 ,,
54	Do.	Do	Pallipaddi-Bēlūr	385-386 ,,
55	Do.	Uppinangaḍi	Subrahmaṇya (Kukke)	387-388 ,,
56	Do.	Do.	Biḷinili	389 ,,
57	Do.	Udipi	Yellūru	390-394 ,,
58	Do.	Do.	Yerumāl	395-396 ,,
59	Do.	Coondapoor	Śaṅkaranārāyaṇa	397-402 ,,
60	Do.	Do.	Kollūru	403 ,,
61	Do.	Do.	Basrūr	404-434 ,,

S. V. VISWANATHA,
Assistant Archæological Superintendent
for Epigraphy, Southern Circle.

MADRAS,
10th June 1929.

[Appendix.

APPENDIX A.

List of copper-plates examined during the year 1927–28.

No.	From whom received.	Dynasty.	King.	Date.	Language and alphabet.	Disposal of the original.	Where to be published.	Remarks.
1	The Raja Saheb of Sandur, through the Political Agent.	Vijayanagara.	Kṛishṇarāyadēva	Śaka 1210 (wrong), Sarvadhari, Vaiśakha, śu. 13, Monday.	Kannaḍa ..	Returned to the owner.	*South-Indian Inscriptions.*	The writing looks quite modern. Purports to be a record executed during the reign of the Pradhānapaṇḍita Sāḷava Apaji-Panta in the presence of the assembly of several persons, making a gift of land to a carpenter named Rāmōju, son of Dēvōju. The grant is evidently a forgery.
2	Do. ..	..	....	Śaka 1740, Bahudhānya.	Do. ..	Do.	Do.	Registers the confirmation of the boundaries of Sāṇḍūru-jahāgiru by Thomas Munro Bahadūr, made in the time of Śiva-Rao Hindu-Rao Ghōrpaḍe.
3	The Trustee of the Śri-Mūkāmbika temple at Kollūru, Coondapoor taluk, South Kanara district.	Keḷadi ..	Vīrabhadra-Nāyaka	Śaka 1565, Svabhanu, Karttika, śu. 15.	Do. ..	Do.	Do.	Registers a grant of the income of two villages named Koḷamtaḷike-Rāḍigrāma in Kabunāḍa-sīme and Vaḷarūra-[va]ṭa in Niruḷanāḍa-sīme by the king, for worship, offerings and lamps to the goddess Mūkāmbikā and the subsidiary deities in the temple at Kollūru.
4	Do.	Do. ..	Do.	Śaka 1565, Chitrabhānu, Phālguṇa, śu. 15.	Do. ..	Do.	Do.	Records the remission of taxes on some lands in Hose-ūru by the king in favour of the temple of Mūkāmbika-Amma at Kollūru for its requirements, in return for a lump sum of 200 *varāhas* received from a certain Śāntayya.
5	Do.	Do. ..	Veṅkaṭappa-Nāyaka	Śaka 1550, Prabhava, Āshāḍha, śu. 15.	Do. ..	Do.	Do.	Records the allotment of the village Kaḷasi in Jālida-sīme by the king to a certain Chikkaṁma, for a lump sum of 330 *varāhas*, for the maintenance out of its annual income in paddy, of a feeding choultry established by the donor in a suburb of Dharmapuri in Haṁnarada-sīme. The management was vested in the temple of Mūkāmbika.
6	Do.	Do. ..	Vīrabhadra-Nāyaka	Śaka 1564 Vṛisha, Vaiśakha, śu. 10.	Do. ..	Do.	Do.	Registers the allotment of the annual income from certain specified sources in a few villages amounting to 1,002 *varāhas* and the income in kind from 9 other villages by the king, for the maintenance of the daily worship and offerings in the temple of Mūkāmbika at Kollūru.
6A	Do.	Do. ..	Do.	Śaka 1563 (wrong), Vṛisha, Vaiśakha, śu. 10.	Do. ..	Do.	Do.	Seems to be an incorrect copy of the above record, but left incomplete.

A.—List of copper-plates examined during the year 1927-28—*cont.*

No.	From whom received.	Dynasty.	King.	Date.	Language and alphabet.	Disposal of the original.	Where to be published.	Remarks.
7	P. Ayyasvami Gurukkal, Anaimalai, Pollachi taluk, Coimbatore district.	Mysore ..	Kṛishṇarāja-Voḍeya, 'ruling from Śrīraṅgapaṭṭaṇa'.	Śaka 1685, Kali 4864, Svabhānu, Phālguṇa, śu. 2, Sunday, Uttarābhādra, Śubhayōga, Balavākaraṇa.	Kannaḍa ..	Returned to the owner.	*South-Indian Inscriptions.*	Records the establishment by Mādyaya, the headman of Kōyammuttūru, of an *agrahāra* called Mādhavapura to the west of Ānemale, and the allotment of shares of land to several Brahmans residing therein.
8	A resident of Milatti, Kalyandrug taluk, Anantapur district.	..	....	Śaka 1658, Nala, Kārttika, śu. 15, Sunday.	Telugu ..	Do.	Do.	Registers the sale of the *karaṇikam*-right together with 3 villages, Varle, Puli-Timmāreḍḍipalle and Kāparlapalle by Subayya (Subbayya) and Apakeṇḍaya in a partition between themselves, to a certain Veṅkaṭagiriyappa, in return for 250 *varāhas* which they had borrowed from him.
9	Mr. M. Somasekhara Sarma of the 'Bhārati' Office, Madras.	Eastern Gaṅga.	Dēvēndravarman	Śaka 1103 ..	Sanskrit in Nagari.	Do.	..	Written in very faulty Sanskrit. Records the grant of the village Rēviṇiji in Pañchavishaya to Nārāyaṇa, son of Rēvaṇa-Nāyaka and to Aitama-Śōmaya[ji], by Mahāmaṇḍalēśvara Rāṇaka Śrī-Dharma-Khēḍi, son of Śrī-Bhīma-Khēḍi, who is described as a Paramamahēśvara and Pañchavishayādhipati, and who belonged to the Kadamba family. (Published by Mr. Sarma in the *Bhārati*, Vol. VII.)

APPENDIX B.

Stone inscriptions copied in 1927-28.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
	GANJAM DISTRICT. TEKKALI DIVISION.					
1	**Santa Bommali.**—On a stone lying near the Śiva temple.	..	....	Śaka 1056 ..	Sanskrit and Telugu.	Records the grant of a perpetual lamp to the temple of Śambhu, by a son (name lost) of Dēvaśarman of the Śrīvatsa-gōtra.
	WEST GODAVARI DISTRICT. TANUKU TALUK.					
2	**Irugavaram.**—On a pillar in the Pālēśvarasvāmin temple.	..	....	Śaka 1181, Sun in Nakra (Makara).	Do.	Records a gift of a perpetual lamp to the temple of god Pālēśa by a lady (name lost).
3	On another pillar in the same temple.	..	....	..	Do.	Very much damaged. Seems to register the grant of a perpetual lamp.
4	On a stone planted near the *Dhvajastambha* of the same temple.	..	....	Śaka...., Āshāḍha, ..., pāḍya, Monday, solar eclipse.	Telugu (verse and prose).	Registers the grant of 50 *inpayeḍlu* by several individuals for supplying ghee for two perpetual lamps to be lit in the temple of Viśvēśa.
5	On the same stone	..	....	Śaka 1150, Āshāḍha, śu. pāḍyami, Monday.	Telugu ..	Registers the grant of 50 *inpayeḍlu* by several individuals for a perpetual lamp in the temple of Pālēśvara. The shepherds who were to receive the sheep and measure out the ghee were also granted some land for their maintenance.
	NELLORE DISTRICT. NELLORE TALUK.					
6	**Kodur.**—On a stone planted in a street.	Vijayanagara.	[Śrīra]ṅgarāya-Mahārāya, 'ruling from Penugoṇḍa.'	Śaka 1567, Pārthiva ...., śu....	Do. ..	Registers the settlement, as fixed by Rāvula-Veṅkaṭādri, of the *mēras* (proportions) due from the village in the Sariyapalli-sīma, for the upkeep of tanks. The *sīma* had been granted on *amaram* tenure to Rāvula-Muddukṛishṇappa-Nāyanivāru. (Same as No. 33, Nellore taluk of Butterworth's *Nellore Inscriptions*).
7	**Nelattur.**—On a Nandi stone planted in a street.	..	....	..	Tamil ..	Much damaged. Mentions the name of Tirukkāḷattidēva *alias* Gaṇḍagōpāla.
8	**Krishnapatnam.**—On a stone planted in a field.	..	....	..	Do. .	Much damaged. Mentions the name of a street called Adhirājarāja-Mudaliyār-teru *alias* Āñjuvaṇattār-teru.
	KURNOOL DISTRICT. NANDIKOTKUR TALUK.					
9	**Sivapuram.**—On a stone planted in front of the Mallēśvara temple.	Western Chāḷukya.	Bhuvanaikamalladēva	Śaka 991, Saumya, Āshāḍha, . . Tuesday, solar eclipse.	Kannaḍa ..	Registers a grant of land by the king at the request of his queens Rēvaladēvi and Mailaladēvi to Surēśvara-Paṇḍita, the disciple of Gaṅgarāśi-Bhaṭṭāraka, the *āchārya* of the Mosaṅgi Brahmēśvara temple, who is referred to as a follower of the Kāḷāmukha-*samaya* and gets a number of attributes of that creed.
10	On another stone planted in the same temple.	..	....	Chāḷukya-Vikrama year 33, Sarva-[dhāri], Phālguṇa, śu. 5, Vaḍḍavāra.	Do. ..	Registers a grant of land by Ārya-Paṇḍitadēva of Śivapura to two individuals for the renovation of the temple of Brahmēśvara. Mentions Mailaladēvi.

B.—Stone inscriptions copied in 1927–28—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
	KURNOOL DISTRICT—*cont.*					
	NANDIKOTKUR TALUK—*cont.*					
11	On the same stone	Western Chalukya.	Trailōkyamalladēva	Śaka [98] 0, Viḷambi, Vaiśākha, paurṇami, Monday, Vyatīpāta.	Kannaḍa	Registers the grant of some lands in the village Śivapura in Kanne-nāḍu to god Ādibhairava of the western gate of the temple of Mallikārjuna, by queen Mailaladēvi and Ballavarasa, for the maintenance of a *sattra* for the ascetics visiting the temple.
	ANANTAPUR DISTRICT.					
	KALYANDRUG TALUK.					
12	**Timmapuram.**—On a stone planted in a street.	..	....	..	..	The inscription is written in unknown characters slightly resembling those at Ammankēri and Maraba in the Bellary district (Nos. 303, 324, 325 of 1925).
13	**Bhairasamudram.**—On a slab planted in front of the temple.	Vijayanagara.	Kṛishṇarāya-Mahārāya	Śaka 1444, Chitrabhānu, Pushya, śu. 10, Sunday, Makara-Saṅkrānti.	Telugu	Registers the grant of the village Bhairasamudram in Kugari-nāḍu, a subdivision of Kunduripi-sīma, as *sarvamānya* for worship and offerings in the temple of Tiruveṅgaḷanātha of Vēmpalapariti by Kundurpi Narasa-Nāyaniṁgāru, who had the titles 'Mahānāyaṁkācharya, Bhāshadappuva-nāyaṁkara-gaṁḍa' and 'Maribokkarakāva', for the merit of his father Kundiripi Timma-Nāyaniṁgāru and Rāyasam Koṇḍamarasayya. The shares allotted to the *sthānikas* and the *archakas* of the temple are given at the end.
14	**Chelimayanahalli.**—On a stone planted on the tank-bund.	..	....	..	Kannaḍa	Fragmentary. Mentions Tirumaladēvarāja and a Cheṁnamaya.
15	On another stone planted on the same tank-bund.	..	....	..	Telugu	Damaged and fragmentary. Mentions Chennamala.
16	**Veparlaparti.**—On a stone lying near the ruined temple of Raṅgasvāmin.	Vijayanagara.	Sadāśivadēva-Mahārāya	Śaka 146[6], Krōdhin, Phālguṇa, śu. 11.	Do.	Registers the grant of a *māḍa* monthly for the *nandādīpasamārādhana* of the god Tiruveṅgaḷanātha of Vēpalapartti by Śaṅkara-Rāmi-Seṭṭi, for the merit of Mahānāyaṁkācharya Kuṁdurpi Koṇḍala-Nāyaka.
17	On another slab in the same place..	..	....	..	Do.	Very much damaged.
18	**Gangavaram.**—On a rock in a cotton-field near the Liṅgāyat *maṭha.*	Vijayanagara.	Śrīraṅgadēva-Mahārāya	Śaka 1578, Durmukhi, Vaiśākha, ba. 10.	Do.	Seems to record a *cowl* granted to a certain Hanumappa by the order of Daḷavāy Kōnēṭi-Nāyanivāru, the agent of the king, settling the amount of taxes due from the village Gaṅgavaram situated in the *hōbaḷi* of Dēvāduladurgam, and making some exemption for the first few years.
19	**Budigumma.**—On a slab planted near the *dhvajastambha* of the Hanumān temple.	Do.	Achyutadēva-Mahārāya	Śaka 1458, Durmukhi, Māgha, śu. 12, Monday.	Do.	Registers the grant of the village Mārēḍumānipalle, otherwise called Hanumantapuram, for the merit of the king and of Bayyapa-Nāyaka, by the latter's agent Veṅkaṭādri, the son of Dēvadāsu, to the temple of Hanumantadēva for offerings and worship.
20	On a slab planted in the same place.	..	....	..	Do.	Mentions a certain *Sēnabhōga.*
21	**Tagguparti.**—On a rock in a street.	..	....	Śaka 1488, Durmati, Phālguṇa, ba. 2.	Do.	Registers a *cowl* granted by Ulicha Veṅgaḷayyadēva-Mahārāja, the agent of Kṛishṇapa-Nāyani-Ayyavāru to the *Gauḍas* and *Karaṇams* of Tuggeparti, settling the rate of taxes that they had to pay at 8 *varāhas* for every *tūm* of land.

22	**Srirangapuram.**—On a slab in a field to the east of the village.	..	....	Nandana, Māgha, ba. 5.	Kannaḍa ..	Registers that the people of Raṅgasamudram, the *Gauḍas*, *Sēnabōgas* and the *Āyagārs* and the *Pārapatya* Timmappaya, the agent of Timmaṇa-Nāyaka, constructed a temple of Basaliṅgadēva, and granted some land in the village for the maintenance of worship and offerings to the deity.
23	On a stone built into the south wall of the Raṅgasvāmin temple.	Vijayanagara	Śrīraṅgadēva-Mahārāya, 'ruling from Penugoṇḍa.'	Śaka 1513, Svabhānu (wrong), [Māgha], śu. 3, [Thursday].	Do. ..	Seems to record a grant of land by the king to the temple of Śrīraṅganāthadēva at Eṟagudi surnamed Śrīraṅganāthasamudra in Vēparāla-veṇṭe, a sub-division of Rāyadurga-rājya, on the representation of several learned men of the village who gave him an account of the foundation of an *agrahāra* called Śrīraṅgasamudra by a certain Śrīraṅga, son of Tirumalanātha in the time of Kṛishṇadēva-Mahārāya and the construction of the temple mentioned above.
24	**Gundlapalle.**—On a stone lying on the bank of the canal about a mile to the north of the village.	..	....	..	Do. ..	Damaged and fragmentary. States that this is the boundary of the canal at Śrīraṅgasamudra-agrahāra.
25	**Beluguppa.**—On a stone lying on a pathway about a mile to the north of the village.	..	....	8th September, 1837	English and Telugu.	States that two Thugs (*Phāsīgar*) named Hoosain-Sāhib and Ibrahim-Jamidar were hanged (at this spot) by the order of the Fouzdari court, for having killed a man with noose near the place.
26	On two slabs built into the gateway of the village *chāvaḍi*.	..	....	Śaka [1]30[6],.... Vaiśākha, ba. ..	Telugu ..	Completely damaged. Mentions Śrīraṅga.
27	On a slab planted behind the Āñjanēya temple.	Vijayanagara	Vīrapratāpa Narasimhadēva-Mahārāya ..	Śaka 1*57, Śukla, Pushya, śu. 2.	Kannaḍa ..	Records the grant as *maṭhapura* to the temple of Vīra-Mallikārjunadēva of the village Beluguppa in Kundurupesīme renamed Vīra-Nārasiṅgarāyapura with its boundaries defined, by *Haḍapada*....Nāyaka-Timmaṇa-Nāyaka, for the merit of the king.
28	On a slab lying near the mound called Virulaguḍi.	..	....	...., Chaitra, śu. 15.	Do. ..	Very much damaged. Mentions Mahānāyaṅkāchārya Kundurpe Timmaṇa-Nāyaka and Beluguppe, and seems to settle the remuneration of the *Gavuḍa* and *Sēnabhōga*.
29	On a *vīrakkal* lying in the same place.	..	....	Chitrabhānu, Pushya, ba. . . .	Do. ..	Mentions a certain Māchi....,son of Ādi-Nāgi, who was the son of Ādi (a lady) of Beluguppe.
30	On another *vīrakkal* in the same place.	..	....	Svabhānu, Bhādrapada, śu. 11, Sunday.	Do. ..	Mentions the son of Liṅgi-Ādi, the *Gauḍa* of Beluguppe.
31	On a slab planted in front of the temple of Śiva.	..	....	..	Do. ..	Very much damaged. This is the last slab of a long inscription. Seems to record a *sarvamānya* grant as *gauḍatana*. Mentions Timma-Nāyaka of Kundurupe.
32	On another slab set up in the same place.	..	....	..	Do. ..	Mentions Jillēḷḷa Kṛishṇaya.
33	On a rock buried in front of the same temple.	..	....	..	Do. ..	Damaged. Seems to register a *cowl* granted by . . . Kōnēṭi-Nāyaka.
34	**Yerragudi.**—On a slab lying before the temple of Rāmēśvara.	Vijayanagara	Achyutadēva-Mahārāya	Śaka 1464, Plava, Jyēshṭha, śu. 15.	Telugu ..	Registers the confirmation of the *dēvadāyas* and *brahmadāyas* of the village on their holders as *sarvamānya* in the Būdigumma-sīma by Bayyapa-Nāyaka, as already settled in the time of Koṇḍamarsayya.
35	On another slab lying in front of the same temple.	..	....	Chāḷukya-Vikrama year 30 (wrong), Vikrama, Chaitra, śu. 3, Sunday.	Kannaḍa ..	Registers a grant of land by several officers to the temple of Rāmēśvara at Sindadūru during the administration of Mahāmaṇḍalēśvara Gaḍeyaṇa-Chōḷa.
36	On another slab in the same place	Vijayanagara	Sadāśivarāya	Śaka 146[7], Viśvāvasu, Āśvija, śu. 15.	Telugu ..	Registers the grant of land for lighting a perpetual lamp and for offerings and worship in the temple of Rāmayadēvara at Yaṟagudi, by Bhūpatirāya-gāru, the agent of ....ppa-Nāyanivāru.
37	Do.	Western Chāḷukya.	....	Chāḷukya-Vikrama year [30].	Kannaḍa ..	Fragmentary and much damaged.

B.—Stone inscriptions copied in 1927-28—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
	ANANTAPUR DISTRICT—*cont.*					
	KALYANDRUG TALUK—*cont.*					
38	**Siripi.**—On the stone pedestal of the Nandi in the *garbhagriha* of the Īśvara temple.	Vijayanagara	Sadāśivadēva-Mahārāya	Śaka [1]479, Piṅgaḷa,... ba. 30, Śivarātri.	Telugu	Registers the grant of land for worship and offerings in the temple of Sōmēśvaradēva at Siripi by Kṛishṇappa-Nāya.. [Ko]ṇḍappa-Nāyaniṅgāru.
39	On a stone lying in a tamarind grove to the north of the village.	..	....	..	Do.	Registers the extent of the tax-free lands belonging to three members of the artizan class at Siripi.
40	On a stone planted in front of the temple of Hanuman.	..	....	..	Do.	Much damaged and fragmentary. Mentions a certain Gauḍa.
41	On a stone lying about a mile to the north of the village.	..	....	..	Do.	Damaged and fragmentary. Seems to refer to a grant of land. Mentions Narasiṁha and Siripi.
	TANJORE DISTRICT.					
	NANNILAM TALUK.					
42	**Tiruppugalur.**—On a pillar in the *ardha-maṇḍapa* of the Agnipurīśvra temple.	..	....	..	Tamil	States that the pillar was erected by Araiyaṉ-Gaṅgaikoṇḍaṉ *alias* Śōḻavichchādira-Pallavaraiyar of Iṟaiyūr.
43	On the north wall of the central shrine of the same temple.	..	....	..	Do.	Built in at the beginning and incomplete. Seems to give a list and the weight of the precious stones and jewels belonging to the temple.
44	On the same wall	Chōḷa	Parakēsarivarman *alias* Rājendra-Chōḷadēva.	10th year	Do.	Begins with the introduction திருமன்னி, etc. Registers a remission of taxes on a piece of land belonging to the god Śrī-Pugalūr-Mahādēva by the assembly of Bhūlōka-chaturvēdimaṅgalam, a *brahmadēya* in Paṇaiyūr-nāḍu, a division of Kshatriyaśikhāmaṇi-vaḷanāḍu in consideration of 150 *kāśu* received from the temple.
45	Do.	Do.	Rajakesarivarman *alias* Uḍaiyār	28th ,,	Do.	Begins with the introduction திங்களேர்தரு etc., of Rājādhirāja I. Slightly damaged. Registers a sale of land by the residents of Tōṭṭakkuḍi to the temple, for providing offerings to the god during the early morning service after the sacred bath.
46	Do.	Do.	Rājakēsarivarman *alias* Chakravartin Kulōttuṅga-Chōḷadēva.	15th ,,	Do.	Begins with the introduction புகழ்மாது etc. Registers a gift of 96 sheep by a native of Śiṟupuliyūr for burning a lamp before the god Kōṇapperumāḷ at Pugalūr.
47	Do.	Do.	Rajakēsarivarman	16th ,,	Do.	Beginning of lines built in. Commences with the introduction; திருமகள்போல, etc. Registers the tax-free gift of some land by Nakkaṉ-Tillaiyaḻagiyār *alias* Pañchavaṉ-Mahādeviyār, the queen of Rājarājadēva, for conducting a festival and for providing offerings to the god every month on the day of Śadaiyam, her natal star. Another inscription engraved in continuation of this registers her gift of some ornaments to this temple.
48	Do.	Do.	Rājakēsarivarman *alias* Uḍaiyār Rājādhirājadēva.	32nd ,,	Do.	Begins with the introduction திங்களேர்பெற etc. Beginning of the latter portion is built in. Registers a gift of land, free of taxes, for providing offerings to the god Śivapurattudēva, set up in the temple by a certain lady (name lost.)

49	Do.	Do.	Do. do.	27th ,,	Do.	Begins with the introduction திங்களேர்தரு etc. Built in at the beginning. Records a gift of money by Pichchan-Śirudaikaḷal, a Brahman lady of Śeḷiyamaṅgalam in Iṅgā-nāḍu, for a festival with offerings to the image of the consort of god Navaliṅgēśvara in the temple at Tiruppugalūr, on the day of Śadaiyam.
50	Do.	Do.	Rājakēsarivarman, 'who destroyed the ships at Śālai.'	12th ,,	Do.	Beginning of lines built in. Registers a gift of land in Eyiṉṉūr, a *brahmadēya* in Paṇaiyūr-nāḍu, by a merchant of Ambar and his two sons, for burning a sacred lamp in the temple.
51	Do.	Do.	Rājakēsarivarman	7th ,,	Do.	Registers an agreement by the trustees of the temple to burn three twilight lamps with the interest on the money endowed by Kāḍaṉ-Vaikuntaṉ, the headman of Tiruppērūr in Puraṅkarambai-nāḍu.
52	Do.	Do.	Parakēsarivarman *alias* Rājēndra-Chōḷadēva.	5th ,,	Do.	Commences with the introduction திருமன்னி வளர etc. Registers that certain lands belonging to the temple were exempted from taxes by the assembly of Bhūlōkamāṇikka-chaturvēdimaṅgalam, and that provision was made for offering worship to god Śrī-Kāmēśvaram-Uḍaiyār and for the recitation of the Vedas.
53	Do.	Do.	Lost	Lost	Do.	Commences with the introduction திங்களேர்தரு etc. Incomplete. Seems to register a remission of taxes by the assembly.
54	Do.	Do.	Rājakēsarivarman *alias*	21st year	Do.	Begins with the introduction திருமகள்போல etc. Damaged. Registers a remission of taxes by the assembly of Kārōḍu-chēri, a *brahmadēya* in Paṇaiyur-nāḍu, on the lands granted to the temple by the king and the queen Pañchavaṉ-Mahādēviyar, for conducting special worship to the god every month on the day of their natal star Śadaiyam.
55	On the north, west and south walls of the same shrine.	Do.	Rājarājakēsarivarman *alias* Rājarājadēva	22nd ,,	Do.	Begins with the same introduction. Built in at the end. Engraved in continuation of the above. Registers a sale of land for a flower-garden to the temple of Kōṇapperumāḷ at Tiruppugalūr by the assembly of the same village.
56	On the north wall of the same shrine.	..	....	7th ,,	Do.	Registers a gift of a gold-flower to the god Pugalūr-Mahādēva by Kāḍaṉ-Vaikuntaṉ, mentioned in No. 51 above.
57	On the same wall	Chōḷa	Parakēsarivarman *alias* Rājēndradēva	[5]th ,,	Do.	Begins with the introduction திருமகள்மருவிய etc. Incomplete. Registers the agreement made by the assembly of Pugalūr to pay 10 *kāśu* as interest on 40 *kāśu* lent to them from the sum given by Pārkkaraṉ-Arumoḻi *alias* Akara-ṉaṭāṉi-Pallavaraiyar of Vēḷūr in Puliyūr-nāḍu, a division of Vijayarājēndra-vaḷanāḍu for the expenses of the *nūlēṟṟam* ceremony in the temple.
58	Do.	Do.	Rājakēsarivarman *alias* Rājarājadēva	[1]9th ,,	Do.	Damaged. Begins with the introduction திருமகள்போல etc. Seems to register an agreement by certain persons to measure a stipulated quantity of paddy to the temple, as interest on the money received by them.
59	Do.	Do.	Do.	13th ,,	Do.	Begins with the same introduction. Registers an agreement to burn 3 lamps before the god Kōṇal-Perumāḷ at Pugalūr, a *dēvadāna* village in Paṇaiyūr-nāḍu, a division of Mummuḍiśōḻa-vaḷanāḍu.
60	Do.	Do.	Do.	1[9]th ,,	Do.	Registers a gift of two gold-flowers to the god by a few persons, of whom one was a lady named Ūraṉ-Poṉṉambalam.
61	Do.	Do.	Do.	20th ,,	Do.	Registers a gift of gold by the lady mentioned above, for burning one twilight lamp before the god Kōṇar-Perumāḷ.
62	Do.	Do.	Rājarājadēva	23rd ,,	Do.	Registers a gift of 9 gold-flowers to the god Kōṇapperumāḷ by Śelvaṉ-Achcham, a member of the Śatturubhayaṅkara-terinda-vēḷam of the queen Pañchavaṉ-Mādēviyar.

B.—Stone inscriptions copied in 1927-28—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
	TANJORE DISTRICT—*cont.* NANNILAM TALUK—*cont.*					
63	On the north and west walls of the same shrine.	Chōḷa ..	Parakēsarivarman *alias* Rājēndradēva ..	11th year ..	Tamil ..	Damaged. Begins with the introduction இரட்டபாடி etc. Registers the ornaments presented to the god Sūryadēva and his two consorts set up in the temple at Pugalūr, by Dēvanpaṭṭagaḷ-Paṇḍāram and her daughter belonging to the Śivapādaśēkharat-terinda-tirumañjanattār-vēḷam (bathing establishment).
64	On the same walls	Do. ..	Rājakēsarivarman *alias* Rājēndradēva ..	6th „ ..	Do. ..	Begins with the introduction திங்களேர்பெற etc. Damaged at the end. Registers a gift of money by the lady mentioned above, for providing offerings to the image called Ulaguyyakkoṇḍaśōḷa-Śūṟṟiyadēva, set up by her in the temple.
65	On the west wall of the same shrine.	Do. ..	Rājarājakēsarivarman *alias* Rājarājadēva	22nd „ ..	Do. ..	Begins with the introduction திருமகள்போல, etc. Registers the provision made for burning a twilight lamp in the temple and for offerings to the god Kōṇapperumāḷ during the midnight service.
66	On the same wall	Do. ..	Parakēsarivarman	16th „ ..	Do. ..	Seems to register a sale of land by Uttamaśōḷadēviyār *alias* Gōpaṉ-Sakappu ...... to the god Kayilāyam-uḍaiya-Mahādēva at Tripura.... [maṅgalam], a *brahmadēya* in Kurumbunāḍu.
67	Do.	Do. ..	Parakēsarivarman *alias* Rājēndradēva ..	9th „ ..	Do. ..	Damaged at the end. Begins with the introduction இரட்டபாடி etc. Mentions Aṇukkiyār Nāraṇaṉ-Dinachintāmaṇiyār.
68	On the west and south walls of the same shrine.	Do. ..	Rājakēsarivarman *alias* Rājarājadēva ..	21st „ ..	Do. ..	Begins with the introduction திருமகள்போல etc. Registers a gift of paddy and money by Aṅgikumāra-Kramavittaṉ *alias* Poṟkōyil-Chaṇḍēśvarajōgi of Kuṇḍūr, a hamlet of Vīraśikāmukachchēri in Vīranārāyaṇa-chaturvēdimaṅgalam, an independent village in Rājēndrasiṁha-vaḷanāḍu on the northern bank, for offerings to the image of Tirunāvukkaraiyadēva during the midday and night services.
69	On the same walls	Do. ..	Rājarāja-Rājakēsarivarman *alias* Rājarājadēva.	27th „ ..	Do. ..	Built in at the end. Registers an agreement by the *Śivabrāhmaṇas* of Pugalūr to burn a perpetual lamp before the god Kōṇaṟperumāḷ, for the money received by them from a Brahman lady named Gaṇapati-Poṉṉāḷvi *alias* Śōlai.
70	On the south wall of the same shrine.	Do. ..	Rājakēsarivarman	2nd „ ..	Do. ..	Fragment. Seems to register the gift of a silver vessel to the god Pugalūrdēva. Another damaged record dated in the 3rd year of .... kēsarivarman registers the gift of a silver vessel to the god by Paṭṭaṉ-Dāṉatoṅgiyār, the queen of Uttama-Chōḷadēva.
71	At the southern entrance into the same shrine.	..	....	..	Do. ..	Gives the name of the entrance as 'Irā[śa°]rā[śa°]ṉ-*tiruvāśal*.'
72	On the south wall of the verandah round the same shrine.	Do. ..	Rājakēsarivarman *alias* Kulōttuṅga-Chōḷadēva.	25th „ ..	Do. ..	Begins with the introduction புகழ்சூழ்ந்த புணரி etc. Registers a remission of taxes by the assembly on the land granted to the temple for burning 4 perpetual lamps by Tiruchchiṟṟambalam-uḍaiya-Nambi, the headman of Kurukāḍi in Tañjāvūr-kūṟṟam, a division of Pāṇḍikulāśani-vaḷanāḍu, and on the land given for the maintenance of two persons fetching water from the river Kāvēri.

73	On the same wall	Pāṇḍya	Māṛavarman Tribhuvanachakravartin Kulaśēkharadēva.	19th year, Vṛiśchika, ba. daśami, Wednesday, Uttiram.	Do.	Registers a sale of land to Śavaripperumāṉ-chakravarti Śakaṭaṉ Moṉṉai-Māmaruḍaṉ Akaḷaṅka-Nāḍāḻvār of Ambar in Ambar-nāḍu, a division of Uyyakkoṇḍār-vaḷanāḍu, by certain persons of Arumoḻidēva-chaturvēdimaṅgalam, a *brahmadēya* in Muḻaiyūr-nāḍu, a division of Gēyamāṇikka-vaḷanāḍu.
74	Do.	Do.	Tribhuvanachakravartin Kōṉērinmaikoṇḍāṉ	13 + 1st year and 186th day, Tai.	Do.	Registers that the right of conducting worship during the service called Kōdaṇḍaramaṉ-śandi, instituted in the temple at Tiruppugalūr in the name of the king, was conferred on Tiruppugalūr-Uḍaiyāṉ, a *Śivabrāhmaṇa* of the village.
75	Do.	Do.	Do. do.	Do.	Do.	Registers the royal order remitting the taxes on 45 *vēli* of land in Tōṭṭakkuḍi *alias* Rājēndraśōḻanallūr on the southern bank of the river Muḍikoṇḍaśōḻap-pēṟāṟu in the division of Eyiṉaṉūr in Kulōttuṅgaśōḻa-vaḷanāḍu, which was granted for the expenses of conducting the service called Kōdaṇḍarāmaṉ-śandi, instituted in the temple after the name of the king.
76	Do.	Do.	Do do.	5th year	Do.	Registers the royal order remitting the taxes on 10 *vēli* of land situated between the rivers Ariśilāṟu and Muḍikoṇḍaṉāṟu granted by Sōmidēvaṉ for the celebration and offerings during the Vīra-Pāṇḍiyaṉ-śandi, instituted in the temple in the name of the king.
77	Do.	..	....	Śaka 1581, Kollam 834, Kaṭaka 32, ba. navamī, Rōhiṇi.	Do.	Records that the repairs to the temple were completed by Aruṇāchalat-Tambirāṉ, a disciple of Mahādēva-Paṇḍāram of Vēḷākuṟichchi.
78	On a pillar in the north wall of the verandah.	..	....	..	Do.	States that this *maṇḍapa* was the gift of Śēdirāyaṉ, the headman of Āṟkāḍu.
79	On two lion-pillars at the north entrance in the first *prākāra* of the same temple.	Chōḻa	Parakēsarivarman *alias* Rājēndradēva	4th year	Do.	Begins with the introduction திருமகள் மருவிய etc. Registers the remission of taxes on some lands belonging to the temple by the assembly of Bhūlōkamāṇikka-chaturvēdimaṅgalam.
80	On the east wall of the second *prākāra* of the same temple.	Do.	Parakēsarivarman *alias* Tribhuvanachakravartin Kulōttuṅga-Chōḻadēva, 'who was pleased to take Madura and the crowned head of the Pāṇḍya'.	10th year and 52nd day.	Do.	Begins with the introduction புயல்வாய்த்து etc. States that some lands were taken from Tiruppugalūr and Tōṭṭakkuḍi *alias* Rājēndraśōḻanallūr for forming a new street called Rājākkaiṭambirāṉ-tiruvīdi. The land-survey of the 16th year of Kulōttuṅga-Chōḻadēva I. is mentioned.
81	On the same wall	Do.	Rājakēsarivarman *alias* Rājēndradēva	2nd year	Do.	Begins with the introduction திருமகள் மருவிய etc. Registers a remission of taxes on a flower-garden called Poṉmēndaśōḻaṉ by the assembly of Kāraikkal which met in the Durgā temple in the *Sēnāmukham* quarter of the village. Also registers the remission of taxes on the land given for the maintenance of the gardeners by the assembly of Bhūlōkamāṇikka-chaturvēdimaṅgalam in the 3rd year of Rājakēsarivarman *alias* Vīra-Rājēndradēva.
82	Do	Do.	Parakēsarivarman *alias* Tribhuvanachakravartin Kulōttuṅga-Chōḻadēva, 'who was pleased to take Madura.'	10th year and 123rd day.	Do.	Begins with the introduction புயல்வாய்த்து etc. Registers that, at the instance of Rājarāja-Maṅgalādarāyaṉ, the carpenter's right in the temple was conferred on certain persons.
83	Do.	..	Tribhuvanachakravartin Kōṉērinmaikoṇḍāṉ.	21st year and 306th day.	Do.	Registers the grant, at the instance of Kaliṅgarāya, of half of the carpenter's right in the temple to two persons.
84	Do.	Pāṇḍya	Jaṭāvarman Tribhuvanachakravartin Sundara-Pāṇḍyadēva.	10th year, Aṟpaśi 4	Do.	Incomplete. Appears to relate to some agreement regarding the Valaṅgai and Iḍaṅgai classes.
85	Do.	Chōḻa	Tribhuvanachakravartin Rājarājadēva	17th year	Do.	Obstructed in the middle by a cow-shed. Registers a gift of money by Tiruchchiṟṟambala-Mūvēndavēlāṉ, the headman of Periñār, a village in Iḍaiaḷa-nāḍu, a sub-division of Rājēndrasiṁha-vaḷanāḍu, for burning a twilight lamp in the temple.

B.—Stone inscriptions copied in 1927-28—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
	TANJORE DISTRICT—*cont.* **NANNILAM TALUK**—*cont.*					
86	On the same wall	Chōḷa ..	Parakēsarivarman *alias* Tribhuvana-chakravartin Rājarājadēva.	19th year, Kumbha, ba. tṛitiya, Monday, Hasta.	Tamil ..	Begins with the introduction பூமருவிய திருமாதும் etc. Registers that the assembly of Tōṭṭakkuḍi *alias* Rājēndra-śōḻanallūr remitted the tax on the land belonging to the temple of Kuḷichcheḻunda-Nāyaṉār and with the savings built of brick the temple, the *maṇḍapa* and the Vighnēśvara shrine, and also arranged for offerings and other expenses of the temple.
87	Do.	Do. ..	Do. do.	3rd year and 257th day.	Do. ..	Begins with the same introduction. Registers that, at the request of an ascetic named Śeramāṉīōḷaṉ, a monastery (*guhai*) was built for the welfare of the king in the precincts of the temple for the residence of a recluse doing the daily worship in the temple.
88	Do	Do. ..	Rājakēsarivarman *alias* Chakravartin Kulōttuṅga-Chōḻadēva.	35th year ..	Do. ..	Begins with the introduction புகழ்மாது, etc. Registers the remission of taxes by the assembly of Muḍikoṇḍaśōḻa-chaturvēdimaṅgalam in Paṇaiyūr-nāḍu, a division of Kulōttuṅgaśōḻa-vaḷanāḍu, for the money received from the temple servants on some land in Kayattūr, endowed by Rājarājaśōḻaṉ-[Ra]mbhaiyār, a waiting-maid of the queen Eḻulagumuḍaiyār, for feeding the *māhēśvaras* on the festival days in the months of Chittirai and Vaigāśi in the Nambi-Murugaṉ-tirumaḍam.
89	Do.	Do. ..	Do. do.	20th " ..	Do. ..	Begins with the same introduction. Registers a remission of tax on some land by the assembly of Muḍikoṇḍaśōḻa-chaturvēdimaṅgalam to the temple for conducting the fifth day festival in the month of Chittirai, instituted for the spiritual merit of the deceased accountant of the assembly. Registers also the remission made on the lands given to the temple in the 20th, 22nd and 47th years of the king.
90	Do.	Do. ..	Do. do.	46th " ..	Do. ..	Begins with the same introduction. Registers the agreement made by the officials of the temple of Pugalūrdēva to provide offerings and to conduct the festival on the day of *amāvāsyā*, for the money received by them from a certain person of Iṟaiyūr in Āṟkāṭṭuk-kūṟṟam, a division of Pāṇḍikulāśani-vaḷanāḍu. Mentions the coin Madurāntakaṉ-māḍai.
91	Do.	Do. ..	Do. do.	29th " ..	Do. ..	Begins with the same introduction. Registers the remission of taxes by the assembly of Muḍikoṇḍaśōḻa-chaturvēdimaṅgalam, on a flower-garden presented to the temple by Araiyaṉ-Kaḷalsiṅgam *alias* Arindavaṉ-Pallavaṉ, a *vellāḷa* of Iṟaiyūr.
92	Do.	Do. ..	Do. do.	30th " ..	Do. ..	Begins with the same introduction. Registers the agreement given by the *Śivabrāhmaṇas* of the temple of Pugalūrdēva to burn a perpetual lamp in the temple for the money received by them from the same *vellāḷa*.
93	Do.	Do. ..	Parakēsarivarman *alias* Tribhuvana-chakravartin Kulōttuṅga-Chōḻadēva, 'who was pleased to take Madura and the crowned head of the Pāṇḍya '.	15th " ..	Do ..	Begins with the introduction புயல்வாய்த்து etc. Registers that, at the instance of Vāṇakōvaraiyaṉ, the right of singing the sacred hymns in the temple was conferred on Chōḻēndrasiṁha-Pichchaṉ, a hymn-chanter of Tiruveṇṇainallūr.

94	Do. ..	Do. ..	Rājakēsarivarman *alias* Tribhuvana-chakravartin Kulōttuṅga-Chōḷadēva.	3[0]th ,, ..	Do. ..	Begins with the introduction புகழ்மாது etc. Registers the agreement made by the assembly of Tiruppugalūr to burn a perpetual lamp in the temple, for the money received by them from Viḷupparaiyar of Muḍikoṇḍasōḷaṉ-Tenkarai-nāḍu. Mentions the liquid measure *Dīnachintā-maṇi.*
95	Do. ..	Do. ..	Do do.	31st ,, ..	Do. ..	Begins with the same introduction. Registers a remission of taxes made by the assembly of Dānatoṅga-chaturvēdi-maṅgalam, a *brahmadēya* in Paṉaiyūr-nāḍu, a division of Kshatriyaśikhāmaṇi-vaḷanāḍu, on the lands granted for the maintenance of two lamps to the god Pugalūrdēva.
96	On the north wall of the same *prākāra.*	Do. ..	Chakravartin Kulōttuṅga-Chōḷadēva ..	49th year, Mīna, śu. . . . Hasta.	Do ..	Registers a sale of tax-free land by the assembly of Bhuva-lōkamāṇikka-chaturvēdimaṅgalam to Araiyaṉ-Karuvuṇā-yakar *alias* Kaḷappaḷarājar of Nerkuṉṟam in Pērūr-nāḍu of Puliyūr-kōṭṭam, a district of Jayaṅgoṇḍasōḷa-maṇḍa-lam, for the expenses of feeding daily with the mid-day offerings of the god Pugalūrdēva, 12 brahmans in the feeding house (*śālai*) erected by him on the southern bank of the Nambiyārkuḷam (tank) in the village.
97	On the same wall	Do. ..	Parakēsarivarman *alias* Chakravartin Vikrama-Chōḷadēva.	2nd year, Ṛishabha, śu. chaturthī, Tuesday, Utti-rāḍam.	Do. ..	Registers a remission of taxes granted by the assembly of Kshatriyanātha-chaturvēdimaṅgalam which met in the Naralōkavīraṉ-maṇḍapa in the temple of Pugalūrdēva, on the land sold to Manadukkiṉiyāṉ *alias* Viraṭarājaṉ of Tēvūr in Tiruvaḷundūr-nāḍu, a sub-division of Rājanārā-yaṇa-vaḷanāḍu, for the maintenance of a hospital institut-ed by him on the northern bank of the river Muḍikoṇḍa-sōḷaṉ-pēṟāṟu at Tiruppugalūr, and for tending therein the sick and the destitute.
98	Do.	..	Tribhuvanachakravartin Kōnēriṉmaikoṇ-ḍāṉ.	10th year and 22nd day.	Do. ..	Registers the royal order sanctioning as *dēvadāna* from the 10th year of the king, the land in Tiruppugalūr and Tōṭṭakkuḍi *alias* Rājendrasōḷanallūr, covered by the street newly formed and named Rājakkaḷ-Tambirāṉ-*tiruvīdi.* (See No. 80 above.)
99	Do.	Do. ..	Kulōttuṅga-Chōḷadēva	48th year, Dhanus, śu. pañchami, Saturday, Śadai-yam.	Do. ..	Incomplete. Registers that the assembly of Tirumarugal, a *brahmadēya* in Tirumarugal-nāḍu, having met in the Māṇikkadēvar-maṇḍapa at that village, granted a remis-sion of taxes on some lands belonging to the temple of Tiruppugalūrdēva.
100	On the west wall of the same *prākāra.*	Do. ..	Do.	24th year ..	Do. ..	Damaged. Begins with the introduction புகழ்மாது, etc. Registers the agreement given by certain *Śivabrāhmaṇas* to burn ten twilight lamps in the temple, for the money received by them from Udaiyadivākaraṉ-Dēvaṉ of Vāṇa-mādēvi-chaturvēdimaṅgalam in Śeṟṟūr-kūṟṟam, a sub-division of Kshatriyaśikhāmaṇi-vaḷanāḍu.
101	On the south wall of the same *prākāra.*	Do. ..	Do.	4th ,, ..	Do. ..	Damaged. Begins with the same introduction. Registers a remission of taxes granted in favour of the temple, by the assembly of Bhūlōkamāṇikka-chaturvēdimaṅgalam.
102	On the same wall	Do. ..	Rājakēsarivarman *alias* Chakravartin Kulōttuṅga-Chōḷadēva.	20th ,, ..	Do. ..	Begins with the same introduction. Registers a remission of taxes granted by the assembly of Dānatuṅga-chatur-vēdimaṅgalam in Paṉaiyūr-nāḍu, a sub-division of Kulōt-tuṅgasōḷa-vaḷanāḍu, on the land set apart for the expenses of providing the early morning service to the god Gaṇa-patīśvaram-uḍaiya-Mahādēva in that village.
103	Do.	Do. ..	Tribhuvanachakravartin Ra[ja*]rā[ja*]-dēva.	5th year, Kaṉṉi, śu. pañchamī, Mon-day, Viśākha.	Do. ..	Registers the sale of some land by the assembly of Rājarāja-chaturvēdimaṅgalam in Aḷa-nāḍu, a division of Rā[jē]ndi-rasōḷa-vaḷanāḍu, for providing red lilies to the god Ṛisha-bhavāhanadēva-Rājarājaviṭaṅkar, set up by Ra[ja*]rā[ja*]-Maṅgaladarāyar.

B.—Stone inscriptions copied in 1927-28—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
	TANJORE DISTRICT—*cont.*					
	NANNILAM TALUK—*cont.*					
104	On the same wall	Chōḷa ..	Rajakēsarivarman *alias* Tribhuvanachakravartin Kulōttuṅga-Chōḷadēva.	9th year, Makara, ba. . . . daśi, Monday, Tiruvōṇam.	Tamil ..	Begins with the introduction புகழ்சூழ்ந்த, etc. Registers that the assembly of Danatuṅga-chaturvēdimaṅgalam met in the *maṇḍapa* of the temple of Kayilāsam-uḍaiya-Mahādēva, and made a sale of land, free of taxes to the temple. A measuring-rod called 'Tiruvulagaḷanda-paṇṇīraḍik-kōl' is mentioned.
105	Do.	Do. ..	Do. do.	47th year ..	Do. ..	Begins with the introduction புகழ்மாது, etc. Registers a remission of taxes by the assembly of Rājēndrasōḷanallūr on the land granted by Nakkaṉ-Śoṉṉavāṟaṟivāṉ *alias* Śembiyaṉ......for offerings to the god Pugalūrdēva in the evening.
106	On the wall at the right side of the room near the first *gōpura* in the same temple.	..	....	Śaka 1673, Kali, 4852, Prajōtpatti.	Do. ..	States that this list of villages belonging to the temple from the time of Kulōttuṅga was engraved on the stone wall, similar to that in the inscription on the *prākāra* of the temple of Vatapi-Piḷḷaiyar.
107	On the south wall of the third *prākāra* (outside) of the same temple.	Do. ..	Tribh ......' who took Madura........'	Lost ..	Do. ..	Fragment. Seems to register a gift of land to the god Irā[śa]rāśi[śu*]ram-uḍaiya-Nāyaṉār. A village named Rudrasōḷanallūr is mentioned.
108	On the same wall	Do. ..	Tribhuvanachakravartin Kulōttuṅga-Chōḷadēva, 'who having taken Madura, Īḻam and Karuvūr, was pleased to take the crowned head of the Pāṇḍya.'	28th year ..	Do. ..	Fragment. Mentions the temple of god [Rāja]rājīśvaram-Uḍaiyār at Araśañchēri in Kulōttuṅgasōḷa-vaḷanāḍu.
109	**Kuttanur**.—On a stone lying near the well in the temple of Sarasvatī.	..	....	..	Do. ..	Slightly damaged. States that the image of Sarasvatī-Dēvī was set up by Kavipperumāḷ Āna[nda]varada-Kūttar, th grandson of Kavichakravarti of Malari.
110	On the lintel of the door-way in the Harināthasvāmin temple.	..	....	Śaka 141[4], Paridhāvin, Āṉi 14.	Do. ..	Beginning and end built in. Seems to register a gift to the goddess Sarasvatī-Dēvī by Purushōttama-Bhārati-Śrīpāda, the pontiff of the 'Ishṭaka-maṭha' at Kumbhakōṇam.
	TANJORE TALUK.					
111	**Tanjore**.—On the steps of the *vāhana-maṇḍapa* in the Bṛihadīśvara temple.	Tanjore Marāṭha.	Sarfōji-Mahārāja	Śaka 1723, Kali 4902 (expired), Durmati, Vaiśākha 3, śu. 2, Thursday, Rōhiṇī.	Marāṭhi ..	States that the steps of the *mahā-maṇḍapa* opposite to the Subrahmaṇya temple were newly constructed by the king.
	PAPANASAM TALUK.					
112	**Ayyampettai**.—On the base of the east wall of the Abhimuktīśvara temple.	Pāṇḍya ..	Jaṭāvarman *alias* Tribhuvanachakravartin Sundara-Pāṇḍyadēva.	Lost ..	Tamil ..	Damaged in the middle. Registers the formation of a garden with several bits of land acquired for the purpose, for taking the image of the god in procession thereto on certain festive occasions.
113	On the base of the north wall of the same temple.	Chōḷa ..	Tribhuvanachakravartin Kulōttuṅga-Chōḷadēva 'who having taken Madura was pleased to take the crowned head of the Pāṇḍya.'	12th year ..	Do. ..	Registers the royal order, passed at the instance of Nuḷambādarāyaṉ, framing rules that only persons above forty years of age and those who did not stand for election for the previous ten years should be elected to the assembly of Rājēndrasōḷa-chaturvēdimaṅgalam in Vēḷa-nāḍu, a division of Kulōttuṅgasōḷa-vaḷanāḍu.

114	On the base of the west wall of the same temple.	Do	Tribhuvanachakravartin Kulōttuṅga-Chōḷadēva, 'who was pleased to take Madura, Īḻam, Karuvūr and the crowned head of the Pāṇḍya'.	30th year, Dhanus, śu. trayōdaśi, Monday, Rōhiṇi.	Do.	Registers the order of the assembly of Rājēndraśōḷa-chaturvēdimaṅgalam to Uruppuṭṭūr-Aḍigaḷ Nambi-Bhaṭṭaṉ, the *ūr-vāriyam*, and Karuṇākarappiriyaṉ of Śeṟṟūr, the *ūr-kaṇakku*, framing certain rules for leasing out the lands belonging to the residents of the village to tenants of good standing on some concessional terms, as there was much confusion and trouble in realising the produce from the lands owing to drought.
115	On the base of the same wall	Do.	Tribhuvanachakravartin Kulōttuṅga-Chōḷadēva, 'who having taken Madura, Īḻam, Karuvūr and the crowned head of the Pāṇḍya, [performed] the anointment of the heroes and the anointment of the victors'.	. . ., trayōdaśi, Tuesday, Punarpūśam.	Do.	Built in both in the middle and at the end. Seems to register an agreement between the assemblies of Rājēndraśōḷa-chaturvēdimaṅgalam and Ulagamuḻuduḍai-chaturvēdimaṅgalam and the *Veḷḷāḷa* tenants of the villages about the portion of produce the latter had to pay upon the lands held by them, and certain privileges conferred upon them in return.
116	On the west wall of the *maṇḍapa* in front of the central shrine of the Paṭṭīśvara temple.	..	....	14th year	Do.	Damaged in the beginning. Registers the royal order and the *kaḍai-īḍu* of Piḷḷai-Nandiyār, making provision for worship to the god with a gift of 20 *mā* of land, the assessment on it being continued as in the case of other lands in the village.
117	On the same wall	..	Tribhuvanachakravartin Kōṉērimēṉkoṇḍāṉ.	. ....	Do.	Portions lost and incomplete. Seems to record a gift of 201 *mā* of land including 4 *mā* confiscated from certain persons, for conducting worship in the temple newly founded in the village under the name Rājādhirājīśvaram-Uḍaiyār.
118	On the south wall of the same *maṇḍapa*.	Chōḷa	Parakēsarivarman *alias* Tribhuvanachakravartin	11th year and 54th day.	Do.	Begins with the introduction பூமலிமிடைத்து etc. of Kulōttuṅga II. Registers the royal order issued while the king was seated on his throne in the Akaḷaṅka-maṇḍapa in his palace at Vikramaśōḷapuram making provision by the grant of certain taxes, for offerings on ordinary and special days to the gods Tiruppaṭṭīśvaram-Uḍaiyār and Vināyaka in the Vikkiramaśōḻan-tirumāḷigai at Eṭṭi-Śiṟuvēḷūr in Rājēndraśōḷa-chaturvēdimaṅgalam. Mentions the grain measure called 'Tiruchchiṟṟambalamuḍaiyāṉ.'
119	On the same wall	..	....	5th year	Do.	Highly damaged. This is a copy of an inscription of [Rājakēsari]varman *alias* Tribhuvanachakravartin Kulōttuṅga-Chōḷadēva with introduction பூமேவிவளர etc., dated in the 4th year, stated to have been engraved in the temple by the assembly of Rājēndraśōḷa-chaturvēdimaṅgalam, a *brahmadēya* in Vēḷā-nāḍu in Kulōttuṅgaśōḷa-vaḷanāḍu on receipt of an order from [Vil]lavarāyar. Seems to refer to some regulations governing the conduct of the Śrī-Vaishṇavas.
120	On the north wall of the same *maṇḍapa*.	Chōḷa	Tribhuvanachakravartin Kulōttuṅga-Chōḷadēva, 'who was pleased to take Madura and the crowned head of the Pāṇḍya'.	12th year and 238th day.	Do.	Records the communication of the royal order, at the instance of Nuḷambadhirāja, to the assembly of Rājēndraśōḷa-chaturvēdimaṅgalam and to the *taṇḍuvāṉ* regarding the rules of election to that body.
121	On the same wall	..	....	..	Do.	Highly damaged. Seems to register a gift of land to the temple at Eṭṭi-Śiṟuvēḷūr.
122	Do.	Chōḷa	Tribhuvanachakravartin Rājādhirājadēva.	8th year, Dhanus, ba. dvādaśi, Monday, Viśākha.	Do.	Records the agreement by the *Śivabrāhmaṇas* of the temple of Tiruppaṭṭīśvaram-Uḍaiyār to burn three perpetual lamps in the temple for the money received by them from two brothers who were natives of Dīnachintāmaṇipuram, a village in Vēḷā-nāḍu.
123	Do.	Do.	Tribhuvanachakravartin Kulōttuṅga-Chōḷadēva.	1[5]th year, Rishabha, ba. ashṭami, Monday, Uttiraḍam.	Do.	Registers a sale of land and a lotus-tank by the assembly of Rājēndraśōḷa-chaturvēdimaṅgalam in Kshatriyaśikhāmaṇi-vaḷanāḍu, to Kāṟaikaṟpagam *alias* Rājēndraśōḷa-Kaḷappāḷarāyaṉ, for rearing a flower-garden for the god Tiruppaṭṭīśvaram-uḍaiya-Mahādēva.

B.—Stone inscriptions copied in 1927-28—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
	TANJORE DISTRICT—*cont.*					
	PAPANASAM TALUK—*cont.*					
124	On the same wall	Chōḷa ..	Tribhuvanachakravartin [Kulōttuṅga]-Chōḷadēva.	10th year, Siṁha, ba. saptami, ... Rēvati.	Tamil ..	Damaged. Begins with the introduction புகழ்மாது etc. Records an agreement by the *Parigrahattār* of Marudamaṅgalam to pay the taxes on 3/8 *vēli* of land which they had taken under their control and which had been given tax-free about 40 years previously for offerings and flower-garden to the god Tiruppaṭṭīśvaram-uḍaiya—[Mahādēva] at Rājēndraśōḻa-chaturvēdimaṅgalam by Pāṇḍiyaṉai-veṉkoṇḍaśōḻa-Brahmārāyaṉ, a resident of the village.
125	On the east wall of the same *maṇḍapa.*	Do. ..	Tribhuvanachakravartin Rajarajadēva ..	.... Dhanus, śu. navami, Friday, ...	Do. ..	Registers an agreement by the *Śivabrāhmaṇas* of the temple to burn a lamp during the three services of the temple in the central shrine, for the money received by them from a certain Śaṅkaraṉ-Amalaṉ of Ādamaṅgalam in Vilivala-kūṟṟam, a subdivision of Vēḷa-nāḍu.
126	**Manakkal.**—On the west wall of the *maṇḍapa* in front of the central shrine in the Agastyēśvara temple.	Pāṇḍya ..	Jaṭāvarman Tribhuvanachakravartin Sundara-Pāṇḍyadēva.	12th year	Do. ..	Records the setting up of the images of the god and the goddess with the Piḷḷaiyar between in the temple, and a grant of land for offerings to these by Karuṇākaraṉ *alias* Śokkakūttaṉ, a *kaikkōḷa* residing in the *tirumaḍai-viḷāgam* of the temple of Tirumaṇakkāl-Uḍaiyār.
127	On the same wall	Do. ..	Do. do.	3rd year, Puraṭṭāśi.	Do. ..	Registers the remission of taxes by the assembly of Rājēndraśōḻa-chaturvēdimaṅgalam, on a piece of land which had been previously granted by two persons for *tiruppaṇṇiyāram*-offerings to the god Śella-Piḷḷaiyar, in the temple of Tiruvagattīśuram-Uḍaiyar at Maṇaṟkāl a hamlet of the village.
128	On the south wall of the same *maṇḍapa.*	Chōḷa ..	Tribhuvanachakravartin Kulōttuṅga-Chōḷadēva, 'who was pleased to take the crowned head of the Pāṇḍya, after taking Madura'.	13th year, Kaṉṉi, śu. chaturdaśi, Friday, Pūrāṭṭādi.	Do. ..	Registers a sale of land by Iruṅgaṇḍi Śivadāsa-Bhaṭṭaṉ of Jananāthachchēri in Rājēndraśōḻa-chaturvēdimaṅgalam, for providing worship to the image of Kshētrapāla-Piḷḷaiyār set up in the temple.
129	On the north wall of the same *maṇḍapa.*	..	Tribhuvanachakravartin Kōnēriṉmaikoṇḍāṉ.	3rd year and 167th day.	Do. ..	Registers the royal order granting *uḷvari* for one *vēli* of land at Rājādivākaranallūr which had been endowed as a tax-free *dēvadāna* to the temple of Tirumaṇarkāl-uḍaiya-Mādēva at Eṭṭi-Śiṟuvēḷūr *alias* Rājēndraśōḻa-chaturvēdimaṅgalam.
130	On the same wall	..	Do. do.	15th year and 278th day.	Do. ..	Registers a similar royal order granting *uḷvari* for a *vēli* of land endowed by the king for a flower-garden and *tirumaḍaiviḷāgam* to the temple. Nuḷambadirāyaṉ figures as a signatory both in this inscription and in No. 129.
	TANJORE TALUK.					
131	**Vallam.**—On a tomb-stone in the fort.	..	....	A.D. 1773, October 10.	English ..	An epitaph recording the death of George Poultney Collins, captain in the Hon'ble Company's service.
132	On another tomb-stone in the same place.	..	....	A.D. 1773, September 12.	Do. ..	An epitaph recording the death of Hugh Mackay, Lieutenant in the Hon'ble Company's service.
133	Do. do.	..	....	..	Do. ..	Damaged. Records the death of a person named Randle.
134	**Tiruppalanam.**—On the north wall of the central shrine in the Āpatsahāyēśvara temple.	Chōḷa ..	Parakēsarivarman 'who took Madura'	31st year	Tamil ..	Records a gift of 96 sheep by a certain Poriyaḷumaṉ, brother-in law of Iṟumukkaraiyar, for burning a perpetual lamp in the temple of Mahādēva at Tiruppaḻanam in Virai-kūṟṟam.
135	On the same wall	Do. ..	Rājarājakēsarivarman	[1]1th ,, ..	Do. ..	Begins with the introduction திருமகள்போல etc. States that Kambaṉ-Maṇiyaṉ *alias* Vikkiramaśiṅga-Mūvēnda-vēḷāṉ got a Marakatadēvar (emerald image) from the king from the booty taken in the Malai-nāḍu campaign, and consecrated it in the temple at Tiruppaḻanam. Below this is a damaged record of the same king relating to the burning of a perpetual lamp.

136	Do.	Do.	[Name lost]	[Lost]	Do.	Begins with the same introduction. Damaged. Records a gift of land made tax-free after purchasing it from the *Padipādamūlattār* of [Pēra]ṅgalakkuḍi, by a private person (name lost) for a perpetual lamp in the temple.
137	Do.	Do.	Parakēsarivarman 'who took Madura'	28th year	Do.	Gift of 90 sheep for a perpetual lamp in the temple of Mahādēva at Tiruppaḻanam in Miṟai-kūṟṟam by the queen of Śōḻapperumānaḍigaḷ Śeyabuvaṉa Chintāmaṇiyār of Kāvirippūmpaṭṭiṉam.
138	Do.	Do.	Do.	[14]th ,,	Do.	Relates to a gift of 30 *kaḻañju* of gold by a native of [Pai-yūr]-nāḍu for a perpetual lamp in the temple at Tirup-paḻanam, a *dēvadāna* in Miṟai-kūṟṟam.
139	Do	Do.	Parakēsarivarman	1[1]th ,,	Do.	Records the gift of 30 *kaḻañju* by Pṛithvigaṅgaraiyar, the son of Mahādēva of [Pa]ṅgaḷa-nāḍu for a lamp in the temple.
140	Do	Do.	Parakēsarivarman 'who took Madura'	17th ,,	Do.	Damaged and incomplete. Gift of gold by a lady named Kallaṉ-Āchchapiḍāri of Koḍombāḷūr in Uṟattūr-kūṟṟam for a lamp in the temple.
141	Do.	Do.	Parakēsarivarman	13th ,,	Do.	Built in and highly damaged. Seems to record the gift of some land to the temple by one Pūdi-Kūttaṉ of Maṅga-lam in Na[l*]lūr-nāḍu. States that the king was staying at Paḻaiyāṟu.
142	Do.	Do.	Rājakēsarivarman	Do.	Do.	Gift of 100 sheep by a certain Nandi-[Pa]ṅgi of Tañjāvūr, for maintaining a perpetual lamp in the temple and for the ghee-anointment of the god on the days of Tiruvādi-rai in Mārgaḻi and Tiruviśākham in [Mā]śi.
143	Do.	Do.	Do.	2nd year	Do.	Gift of 30 *kaḻañju* of gold by Śōḻaperumāṇaḍigaḷ Peru-naṟkiḷḷi-Chōḻa[ṉ*] for a perpetual lamp in the temple.
144	Do.	Do.	Parakēsarivarman	Do.	Do.	Records a gift by a certain Kaṟṟaḷi-Paṭṭalakaṉ of the 'Arumoḻidēva-teriñja-Kaikkōḷas', of some plots of land by purchase from the temple, for feeding four Brahmans in the temple.
145	Do.	Do.	Parakēsarivar[man]	8th year	Do.	Gift of 90 sheep by one Tiruvadi-Āyiravaṉ of Nandipuram *alias* Āyirattaḷi for a perpetual lamp in the temple.
146	On the north and west walls of the same shrine.	Do.	Parakēsarivarman 'who took Madura'	21st ,,	Do.	Damaged at the end. Records that Pa[ra]kulakāla-Vara-ṇappe....of Kavira-nāḍu on the southern bank, set up the image of the goddess in the temple and provided for the burning of a perpetual lamp before it.
147	On the same walls	Do.	Parakēsarivarman	12th ,,	Do.	Damaged. Seems to record some gift by Pūdi-Kūttaṉ of Muramaṅgalam, for offerings in the temple.
148	On the west wall of the same shrine.	Do.	Do.	6th ,,	Do.	Records a gift of 30 *kaḻañju* by Tippañju-aḻagi *alias* Maṟavaṉ, left in charge of the *sabhā* of Aṇiyamaṅgalam, for a perpetual lamp in the temple. The *sabhā* invested the money in purchasing 6 *mā* of land.
149	On the same wall	Do.	Rājakēsarivarman	4th ,,	Do.	Damaged at the end. Records a gift of land by purchase by a merchant named Nakkaṉ-Kañjaṉ, for the mainte-nance of two gardeners rearing the two flower-gardens endowed by his father Viśākhaṉ-Nakkaṉ to the temple.
150	Do.	Do.	Pa[ra*]kēsarivarman 'who took Madura'	11th ,,	Do.	Fragment.
151	Do.	Do.	Parakēsarivarman	Do.	Do.	Incomplete. Records a gift of sheep on the occasion of a solar eclipse by Śēdi....., the wife of Malāḍuḍaiyar Śittavaṭattaḍigaḷ, for a perpetual lamp.
152	Do.	..	....	9th year	Do.	Incomplete. Gift of 30 *kaḻañju* of gold by Kiḻavaṉ Dēśappu[ga*]ḷ, wife of Parāntakaṉ-Māṉabharaṇar, for a perpetual lamp in the temple. The amount was left in charge of the *Paṭipādamūlattār* of Āṟṟuttaḷi.
153	Do.	Chōḻa	Parakēsarivarman	6th ,,	Do.	Gift of a lamp and 25 *kaḻañju* by Nambaṉ-Kaṇḍaṉ, a servant of Marudambaṭṭaṉ *alias* Śōḻavēḷar, the headman of Karu-gāvūr in Āvūr-kūṟṟam, for burning a perpetual lamp in the temple.

B.—Stone inscriptions copied in 1927–28—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
	TANJORE DISTRICT—*cont.* TANJORE TALUK—*cont.*					
154	On the same wall	Chōḷa	Parakēsarivarman	6th year	Tamil	Records a gift of 20 *kaḻañju* for a lamp by Nakkan Kaṇavadi Yakkaṉ of Tiruchchōṟṟutturai a *dēvadāna* of Kiḻār-kūṟṟam, who also presented a silver vessel for the offering of water to the deity.
155	Do.	Do.	Rājakēsarivarman	21st „	Do.	Damaged and incomplete. Seems to record an endowment made at the request of Ulagaperumāḷ for the maintenance of several servants.
156	Do.	Do.	[Parakēsari]varman 'who took Madura'	24th „	Do.	Damaged and fragmentary. Seems to record a gift of money to the temple.
157	Do.	Do.	Parakēsarivarman 'who took Madura'	3rd „	Do.	Gift of 30 *kaḻañju* by Paṉaiyaṉ-[Vāch]chaṉ for burning a lamp in the temple.
158	Do.	..	....	..	Tamil verse	Damaged at the end. Seems to be in praise of a certain chief (name lost), who conquered Puna-nāḍu and Malai-nāḍu.
159	Do.	Chōḷa	Parakēsarivarman	[4]th year	Tamil	Gift of 90 sheep by Pāṇḍaṉ-Kaṇṭhābharaṇaṉ of Puṟa [kki]-ḷiyūr-nāḍu for burning a lamp in the temple.
160	On the west and south walls of the same shrine.	Do.	Parakēsarivarman 'who took Madura'	[23]rd „	Do.	A similar gift by a shepherd named Nariyañji-Kōṉ.
161	On the south wall of the same shrine.	Do.	Rājakēsarivarman	23rd „	Do.	Gift of 20 *kaḻañju* by Kaḍupaṭṭigaḷ-Tamarmēttiyār, the mother of Vayiri Aka . . . *alias* Tribhuvana-Mādēviyār, queen of Śōḻapperumāṉaḍigaḷ (Chōḷa king).
162	On the same wall	Do.	Parakēsarivarman	2nd „	Do.	Records an endowment of land by Araiyaṉ Ādittaṉ-Vīmaṉ of Kumārapāḍi in Māyūr-nāḍu, a sub-division of Kaḷattūr-kōṭṭam for the maintenance of 5 drummers in the temple.
163	Do.	Do.	Do.	5th „	Do.	Gift of 120 sheep for a lamp by Māṟṟamalaipperumaṉ of Perumilaṭṭūr in Kiḻār-kūṟṟam.
164	Do.	Do.	Parakēsarivarman 'who took Madura'	30th „	Do.	Records gifts of gold by Kāri-Āchchaṉ of Āyirattaḷi in Kiḻār-kūṟṟam and the merchants of the village for burning lamps in the temple.
165	Do.	Do.	Parakēsarivarman	3rd „	Do.	Gift of 30 *kaḻañju* by Nakkaṉ A[ri]ñjigai *alias* [Parān]—taka-Pallava[raiyaṉ] for a lamp to be maintained in the temple by the *nagarattār* of the village.
166	Do.	Do.	Do.	10th „	Do.	Incomplete. Records an endowment for a lamp made by Tennavaṉ-Mādēviyār, queen of Rājakēsarivarman.
167	Do.	Do.	Rāja[kē]sarivarman	12th „	Do.	Registers a gift of gold for burning a perpetual lamp in the temple by Śiṅga[ṉ]-Śrīkaṇṭhaṉ.
168	Do.	Do.	Parakēsarivarman 'who took Madura'	Lost	Do.	Registers a gift of gold by Paṉaiyaṉ-Oṟṟi for burning a perpetual lamp in the temple.
169	Do.	Do.	Rājakēsarivarman	22nd year	Do.	Records a gift of 397½ *palam* of (?) to the temple by Kaḷvaṉ-Amarakālaṉ of Tirukkō[ṭṭiyūr].
170	Do.	Do.	Do.	2[5]th „	Do.	Records a gift of 30 *kaḻañju* of gold for a perpetual lamp in the temple by Śembiyaṉ Āṟkāṭṭuvēḷaṉ *alias* Marava-Nakkaṉ, the headman of Parivaṇḍam in Ālkāṭṭu-kūṟṟam.
171	Do	Do.	Parakēsarivarman 'who took Madura'	21st „	Do.	Damaged. Gift of 90 sheep for a perpetual lamp in the temple by a native of Kiḻār-kūṟṟam.
172	Do.	Do.	Parakēsarivarman	2nd „	Do.	Records a gift of land by . . . Araiyaṉ Ādittaṉ-Vīmaṉ of Kumārapāḍi in Maiyūr-nāḍu, a sub-division of Kaḷattūr-kōṭṭam, for providing offerings to the god during the *ardhayāma* service and for a perpetual lamp.
173	Do.	Do.	[Para]kēsarivarman	37th „	Do.	Damaged. Seems to record an endowment by a merchant named Tiruvsdi-Aḍigaḷ for a perpetual lamp in the temple.

174	On the north wall of the *maṇḍapa* in front of the same shrine.	..	Tribhuvanachakravartin Kōnērinmaikoṇḍān.	21st year and 31st day.	Do. ..	Registers the royal order, issued at the suggestion of Chēdirājan confirming the rights and perquisites appertaining to *bhaṭṭāchārya-nilai* and *pūjai-nilai* of the shrines of the god and the goddess, on a certain Dakshiṇāmūrti-Bhaṭṭa of Pākkam and his son Tavapperumān-Bhaṭṭa.
175	On the south wall of the same *maṇḍapa*.	Chōḷa ..	Tribhuvanachakravartin Rājarājadēva ..	12th year, Tulā, ba. saptami, Sunday, Punarpūśam.	Do. ..	Records a gift of 9½ *mā* of land by Arayan Śvētavanapperumāḷ Kaliṅgarāyar of Ambar-Aruvandai in Ambar-nāḍu, a sub-division of Uyyakoṇḍār-vaḷanāḍu, as *tiruvōḍaip-puram* for providing for the daily supply of 100 red lilies for a garland to the deity during the *ardhayāma* service.
176	On the same wall	..	. . . . 'who took [Madura]' ..	[3]5th year ..	Do. ..	Damaged. Records a gift of land by Nambaṉ-Vayyāraṉ *alias* Irumuḍisōḷa-Pallavaraiyaṉ, for a perpetual lamp in the temple.
177	Do.	..	Ra[jakēsa]rivarman	2[6]th year, Mēsha	Do. ..	Records a gift of a *rudrāksha* necklace set with gems to the god, by Gaṅgamāttāṇḍar *alias* Śembiyaṉ Pṛithivi-Gaṅgaraiyar, son of Mahādēvar of Paṅgaḷa-nāḍu.
178	On the wall of the *maṇḍapa* to the south of the same shrine.	Saḷuva ..	Tirumalaidēva-Mahārāja	..	Do. ..	States that this *maṇḍapa* is the gift of (king) Tirumalaidēva-Mahārāja.
179	On the pillar in the same *maṇḍapa*.	Do. ..	Do.	..	Do. ..	States that this *maṇḍapa* was built by Aḍappa Sāḷuva-Nāyakkaṉ for the welfare of Tirumalaidēva-Mahārāja.
180	On the south and west walls of the Chaṇḍēśvara shrine in the same temple.	Chōḷa ..	Tribhuvanachakravartin Tribhuvanavīradēva, 'who having been pleased to take Madura, Īḻam, Karuvūr and the crowned head of the Pāṇḍya, [performed] the anointment of heroes and the anointment of victors'.	36th year ..	Do. ..	Records the sale of 1¼ *mā* of land to the temple in lieu of 3,000 *kāśu* due from Murgalaṉ Tirunaṭṭapperumāṉ Tiruppaḷanamuḍaiyāṉ Isabhavāhana-Nambi of Tirukkaḍavūr.
181	On the west wall of the same shrine.	..	....	8th year, Tai 1 ..	Do. ..	Incomplete. Records the sale of a temple land for 5,750 *kāśu* to 3 *Śivabrāhmaṇas* holding the right of worship in the temple.
182	On the north wall of the Periya-nāyaki-Ammaṉ shrine in the same temple.	Chōḷa ..	Tribhuvanachakravartin Rājarājadēva ..	32nd " ..	Do. ..	Fragmentary. Seems to record a gift of land for providing worship to the image of the goddess set up in the temple of Tiruvagatti[śu*]ram-Uḍaiyār in Viṟai-kūṟṟam, a sub-division of Vikkiramaśōḷa-vaḷanāḍu on the northern bank.
183	On the same wall	Do. ..	Tribhuvanachakravartin Tribhuvanavīradēva, 'who having taken Madura, Īḻam, Karu[vūr] and the crowned head of the [Pāṇ]ḍya, was pleased to perform the anointment of heroes and of victors.'	36th " ..	Do. ..	Records a sale of 3 plots of land at Koḍiyālam *alias* Vikramaśōḷaṉśandi-nallūr in Vikramaśōḷa-vaḷanāḍu and also of a house-site for 15,500 *kāśu* to the temple, as the *tirunāmattukkāṇi* of the goddess, by Tirukkaḍavūr Murgalaṉ Tirunaṭṭaperumāṉ *alias* Ṛishabhavāhana-Nambi.
184	On the west and south walls of the same shrine.	..	Tribhuvanachakravartin Kōnērinmaikoṇḍāṉ.	14th year and 316th day.	Do. ..	Damaged. Registers a royal order making an assignment of land made tax-free at Vīramāṅguḍi *alias* Periyakkuḍi for providing worship to the image of the goddess set up by Tirunaṭṭamaḍi *alias* Vijayā[la]ya-Muttaraiyaṉ in the temple at Tiruppaḷanam in Rājarāja-vaḷanāḍu.
185	On the east wall of the second *prākāra* of the same temple.	Chōḷa ..	Kulōttuṅga-Chōḷadēva	17th year ..	Do. ..	Incomplete. Seems to record [an endowment] to the temple of Tiruppuliṅgīśvaram-Uḍaiyār at Tiru[vāṉ]miyūr in Poygai-nāḍu, a sub-division of Rājarāja-vaḷanāḍu.
186	On the north wall of the same *prākāra*.	Pāṇḍya ..	[Tri]bhuvanachakravartin Śrīvaladēva ..	4th " ..	Do. ..	Slightly built in at the beginning. Records the remission of certain taxes due from the temple of Tiruppulaṅgīśvaram-Uḍaiyār at Tiruvā[ṉ*]miyūr to the assembly (*nāṭṭavar*) of Teṉpaṟṟu-nāḍu, for conducting worship and repairs to the temple with the savings thus effected.
186 A	On the same wall	..	....	13th " ..	Do. ..	Fragmentary. Seems to register the re-transfer of some lands at Āḍiyūr as tax-free *dēvadāna* to the temple from certain old tenants on revised terms.
187	On the right door-jamb in the second *gōpura* of the same temple.	..	....	..	Do. ..	Built in at the end. Registers the agreement made by the members of the *nāḍu*, *nagaram*, etc., assigning certain incomes derived from the tenants and as export and import duties on certain articles of merchandise, to the god Kaṇṇiṟainda-Perumāḷ at Viṟai-kūṟṟam, a sub-division of Vikkiramaśōḷa-vaḷanāḍu.

B.—Stone inscriptions copied in 1927-28—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
	TANJORE DISTRICT—*cont.*					
	Tanjore Taluk—*cont.*					
188	In the same *gōpura*	..	....	..	Tamil (verse)	States that Madalaippirāṉ of I[ra]śai built the *yajña-śālā*, the *tiruvāśal-maṇḍapa*, a palanquin, the kitchen, the *gōpura*, and the compound-wall for the god Śiva at Paḻanai and set up also an image of Subrahmaṇya.
189	On a slab fixed in front of the same *gōpura*.	..	....	..	Tamil ..	Incomplete. Refers to some provision made for repairs to the temple. Objects such as a sword, lamps, bows and arrows etc., (*ashṭamaṅgalam*) are engraved on the top.
190	On the step near the tank in the same temple.	..	....	Ānanda, Vaiyāśi 15	Do. ..	Modern. Registers a gift of money by Kōvaṇṇār Mattai-Śāyibu for the midday service of god Āpatsahāyasvāmin.
191	On a stone fixed in a garden to the north of the same temple.	..	....	Durmati, Tai 3 ..	Do. ..	Records the gift of a house-site by a certain Raṅgāvadhāni for the evening service of god Āpatsahāyēśvarasvāmin.
	Kumbhakonam Taluk.					
192	**Tiruvalanjuli.**—On the base of the east wall of the *maṇḍapa* in front of the central shrine, in the Kapardīśvara temple.	Pallava ..	Kōpperuñjiṅgadēva	24th year, Kumbha, śu. chaturdaśī, Monday, Mūla.	Do. ..	Slightly damaged. Registers a gift of land and house-sites by Sōmadēvaṉ of Gōmaḍam to the temple of Tiruvalañjuḻi-Uḍaiyār.
193	On the north wall of the same *maṇḍapa*.	Chōḷa ..	Parakēsarivarman *alias* Tribhuvana[cha-kravartin] Rājēndradēva.	5th year, Mithuna, . . [cha]turdaśī, Tuesday.	Do. ..	Built in at the beginning. Seems to record a gift of land in.....chaturvēdimaṅgalam in Tirunaṟaiyūr-nāḍu, a sub-division of Kulōttuṅgaśōḷa-vaḷanāḍu, by a certain Nambi-Amalaṉ *alias* Vīra-Rājēndra....of Ādamaṅgalam in Vilivalak-kūṟṟam, for conducting worship to the god at Tiruvalañjuḻi.
194	On the base of the north wall of the same *maṇḍapa*.	Pallava ..	Sakalabhuvanachakravartin Kōpperuñjiṅgadēva.	24th year, Siṁha, śu. ashṭamī, Monday, Utti-[raḍam].	Do. ..	Registers a sale of land and houses to the temple of Tiruvalañjuḻi-Uḍaiyār, by the assembly of Akhilanāyaka-chēri a *dēvadāna* of Akhilanāyaka-chaturvēdimaṅgalam, on whom they had devolved, as their owners were unable to pay the taxes and had left the village.
195	On a pillar in the northern side of the same *maṇḍapa*.	..	....	..	Do. ..	States that this *maṇḍapa* called the Tīrāviṉaitittaṉ-*tiru-maṇḍapa* was built in front of the temple by Ārāvamudu-tittaṉ, praying for the victory of Vīramaraśar-Ayyaṉ.
196	On the east wall of the second *prā-kāra* of the same temple.	Chōḷa ..	Tribhuvanachakravartin Rājarājadēva ..	11th year, Dhanus, śu... , Rōhiṇī.	Do. ..	Ends of lines damaged. Records a gift of land by purchase by Gōvindaṉ of Orutāḷaippaḷḷi, a horse-dealer of Malai-maṇḍalam, for providing daily offerings to god Tiruvalañjuḻi-Uḍaiyār and goddess Vaṇḍuvāḻkuḻali-Nāchchiyār.
197	On the same wall	..	....	..	Do. ..	States that the wall was built by Dēvarāya-Uḍaiyār, son of *Mahāpradhāna* Tipparaśar.
198	On the wall of the third *prākāra* (left of entrance) of the same temple.	..	....	..	Do. ..	States that the wall which had fallen down during a fire accident was rebuilt by Śelvappiḷḷai *alias* Śeydiyarāyar, the headman of Āṟkāḍu.
199	On the north wall of the second *prākāra*.	Chōḷa ..	Tribhuvanachakravartin	24 + 1st year Mēsha, śu. daśa-mī, Monday, Śadaiyam.	Do. ..	Registers a gift of land by purchase by Rājagambhīra-Vēḷaṉ, the headman of Tiruvala....kuḍi in Pāṇḍikula-śaṉi-vaḷanāḍu, for the maintenance of three *āṇḍār* to supply flower-garlands to the god.
200	On the same wall	Do. ..	Tribhuvanachakravartin Rājarājadēva ..	18th year ..	Do. ..	Relates to the exchange of some lands belonging to the god Veḷḷai-Piḷḷaiyār in Jananāthanallūr, a hamlet of Parāntaka-chaturvēdimaṅgalam for several other bits of land.
201	Do.	Do. ..	Do. ..	18th year, Makara, śu. tritīyā, Wednesday, Śadai-yam.	Do. ..	Registers a gift of land by purchase by Ādidēvaṉ Śaṅkaranārāyaṇa-Bhaṭṭaṉ of Tiruveḷḷaṟai in Pērāyūr-nāḍu, a district of Jayaṅkoṇḍaśōḷa-maṇḍalam, to the shrine of Veḷḷai-Piḷḷaiyār in the temple.
202	Do.	Do. ..	Do. ..	20th year, Makara, śu. pañchamī, Monday, Uttiraṭ-ṭādi.	Do. ..	Registers the sale of house-sites by certain persons of Durgaiyār-Agaram *alias* Rājēndraśōḷa-chaturvēdimaṅga-lam in Nallāṟṟūr-nāḍu, a sub-division of Virudarāja-bhayaṅkara-vaḷanāḍu to the shrine of Veḷḷai-Piḷḷaiyār.

203	Do.	Do.	Do. ..	..	Do. ..	Registers that the *ūravar* of several hamlets of Rājēndrasōḷa-chaturvēdimaṅgalam exempted from taxes the land granted by the *Bhaṭṭas* of Rājēndrasōḷa-chaturvēdimaṅgalam, to the shrine of Veḷḷai-Piḷḷaiyār in the temple of Tiruvalañjuḻi-Uḍaiyār in Kuḍamūkku, a village in Pāmbūr-nāḍu, a subdivision of Uyyakkoṇḍār-vaḷanāḍu, for the merit of Ulaguḍaiya-Nāyaṉār and the welfare of the residents of the village.
204	Do.	Do.	Do. ..	16 + 1st year, 20*th day, Karkaṭaka.	Do. ..	Registers some details relating to the lands purchased as *tirunāmattukāṇi* for the shrine of god Veḷḷai-Piḷḷaiyār in the temple at Tiruvalañjuḻi.
205	Do.	Do.	Do. ..	19th year, ..., saptami, Wednesday, Uttirāḍam.	Do. ..	States that the assembly, having met in the temple of Abhimuktīśvaram-Uḍaiyār at Rājēndrasōḷa-chaturvēdimaṅgalam in Nallāṟṟūr-nāḍu, a subdivision of Virudarājabhayaṅkara-vaḷanāḍu, made tax-free some lands belonging to the temple to provide for the worship and offerings to the god Veḷḷai-Piḷḷaiyār in the temple of Tiruvalañjuḻi-Uḍaiyār at Tirukkuḍamūkku in Pāmbūr-nāḍu, a subdivision of Uyyakkoṇḍār-vaḷanāḍu, for the welfare of the village and victory to Ulaguḍaiya-Perumāḷ (king).
206	Do.	Do.	Do ..	1 [1]th year, ..., saptami, Wednesday, Uttirāḍam.	Do. ..	Built in at the end and slightly damaged. Registers the *uḷvari* for the Akhilanāyaka-viḷagam formed as a separate *tirunāmattukkāṇi* of the god Tiruvalañjuḻi-Uḍaiyār.
207	On the west wall of the same *prākāra*.	Do.	Do. ..	....	Do. ..	Damaged. Registers the transactions connected with certain lands belonging to the shrine of god Veḷḷai-Piḷḷaiyār from the 6th to the 11th years of the king's reign, and also those made in the 12th and 14th years.
208	On the same wall	Do.	Do. ..	15 + 1st year, Kumbha, ba. . . .	Do. ..	Incomplete and stones misplaced. Registers an exchange of lands between the trustees of the Brahmīśvaram-Uḍaiyār and Veḷḷai-Piḷḷaiyār temples.
209	Do.	Do.	Do. ..	15th year ..	Do. ..	States that some lands belonging to a certain Tiruvaiyyāṟu-Uḍaiyār *alias* Kaḍuveṭṭigaḷ were purchased from him with the donations collected by Ānaṅgūr-Tirumēṉi and endowed for the provision of worship to the god Veḷḷai-Piḷḷaiyār in the temple.
210	Do.	Do.	....	1 * th year, Rishabha, ba. prathamā, Friday, Mūla.	Do. ..	Damaged at the ends of lines. Seems to refer to a gift of land to the shrine of god Veḷḷai-Piḷḷaiyār.
211	On the west wall of the second *prākāra*.	Do.	Tribhuvanachakravartin Rājarājadēva ..	14th year	Do. ..	States that the village of Tiruvalañjuḻi having become depopulated, a gift of land was made for providing worship and offerings to the god Veḷḷai-Piḷḷaiyār in the temple for the welfare of the village and of Ulaguḍaiya-Perumāḷ (king), by the assembly looking after the village affairs from the month of Karkaṭaka at Pirantaka-chaturvēdimaṅgalam in Vikkiramasōḷa-vaḷanāḍu.
212	On the south wall of the same *prākāra*.	Do.	Do. ..	6 + 1st year, Karkaṭaka, ba. dvādaśi, Monday, Tiruvōṇam.	Do. ..	Damaged and built in at the end. Seems to register a gift of land as *tirunāmattukkāṇi* to the god Veḷḷai-Piḷḷaiyār by a resident of the village.
213	On the two door-jambs of the entrance into the shrine of Śvēta-Vināyaka in the same temple.	..	....	..	Kannaḍa and Telugu.	The inscription on one door-jamb which is in Kannaḍa mentions Basavayya, the servant (*ūḷigam*) of (king) Kṛishṇarāya and records his devotion to the god Veḷḷai-Piḷḷaiyār. The other door-jamb contains a Telugu version of this record.
	COIMBATORE DISTRICT. POLLACHI TALUK.					
214	**Anaimalai.**—On the north wall of the Sōmēśvara temple.	Koṅgu ..	Rājēndrachōḷa-Adhirājarājadēva ..	2 + 1st year and 95th day.	Tamil ..	Built in at the ends of lines. Records a gift of money by a lady (name lost), the wife of a *Veḷḷāḷa* named Kanichchari-Viḻupparaiyaṉ *alias* Adhirājarāja-Vañjivēḷāṉ, for a perpetual lamp in the temple of Aḻuḍaiyār Nakkāṇḍār at Naṉṉaṉūr in Vīrakēraḷa-vaḷanāḍu.

B.—Stone inscriptions copied in 1927-28—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
	COIMBATORE DISTRICT—*cont.*					
	POLLACHI TALUK—*cont.*					
215	On the same wall	..	Kōnerimēṉkoṇḍāṉ	..	Tamil	Built in. Seems to register the remission of taxes on six *mā* of land which had been endowed to the temple.
216	Do.	..	Do.	15 + [3]rd year, 3 ** th day.	Do.	Built in at the beginning of each line. Registers the royal sanction accorded to several temple servants, to settle free of rent in the Vīra-Rājēndiraṉ-tirumaḍaiviḷāgam originally laid out in the name of the king, and an additional grant of some land to ten of them for doing daily service in the temple of Nakkāṇḍār at Naṉṉaṉūr in Vīrakēraḷa-vaḷanāḍu on the Vaṇḍaiyūr-kāl.
217	On the west wall of the same temple.	Koṅgu	Para[kē]sarivarman *alias* Tribhuvanachakravartin Vīra-Chōḷadēva.	23 + 1st year, or 23rd year and 560th day.	Do.	Records the exemption granted by the king to the temple servants of Vīrakēraḷa-vaḷanāḍu from the payment of *poṟpū*, *poliṉu*, and *dukkappuḍavai*. The inscription is signed by Śembiyaṉ-Uttaramantiri.
218	On the same wall	Do.	Parakēsarivarman *alias* Tribhuvanachakravartin Vikrama-Chōḷadēva.	20 + 1st year	Do.	Incomplete. Relates to a gift of money by a certain Ādittaṉ-Mudali *alias* Śōḷappallavaraiyaṉ, a *sēnāpati* of the Samakkaṭṭil at Koḷumam, for the celebration of the Pūram festival in the month of Āḍi to the goddess in the temple at Naṉṉaṉūr.
219	On the south wall of the same temple.	..	(Name lost)	25th year, 295th day.	Do.	Engraved in continuation of the above. Relates to the gift of some musical instruments and some land to the temple.
220	On the same wall	Koṅgu	Vīra-Rājēndradēva	27th year	Do.	Records a gift of three *achchu* for burning a twilight lamp in the temple by Vilāḍaśiṅgadēvaṉ, an officer of the king. The inscription is preceded by the latter portion of a different inscription (of which the beginning is lost) recording the gift of a hand-bell, a *dīpapātra*, a drum, a *karaḍigai* and a *bērigai*, in addition to a land for the other expenses of the temple.
221	Do.	..	Tribhuvanachakravartin Kōnēriṉmaikoṇḍāṉ.	..	Do.	Registers an order of the king to the *sabhā* of Śōḷakulamāṇikka-chaturvēdimaṅgalam and the *ūrār* of Naṉṉaṉūr granting 3 *mā* of tax-free land for offerings to the image of Sōmāskanda set up in the temple of Nakkāṇḍār, by Mādaṉ-Amañjaṉ *alias* Manatuṅga-Pallavaraiyar, a shepherd of Koḷumam.
222	On the north wall of the Śōmakulavalli shrine in the same temple.	Hoysaḷa	Vīra-Ballāḷadēva	Bahudhānya, Mārgaḻi 24.	Do.	Records a tax-free gift of land for offerings to the image of Peṟṟa-Nāchchiyār set up in his mother's name by Vāḻvittār *alias* Pallavarāyar in the temple of Ānakkīśvara, made by the assembly of Vīrakkaḷal-aḻagiyaśōḷa-chaturvēdimaṅgalam, in place of 30 *kalam* of paddy which was being measured to the temple annually by a certain Nārāyaṇa-Bhaṭṭa.
223	On the south wall of the same shrine.	Koṅgu	Jaṭāvarman *alias* Tribhuvanachakravartin Sundara-Pāṇḍyadēva.	14th year, Makara, śu. pūrṇai, Sunday, Pūśam.	Do.	Records an agreement given by a certain Nārāyaṇa-Bhaṭṭa and his three brothers, to measure 30 *kalam* of paddy every year for offerings to the image of Peṟṟa-Nāchchiyār set up in the temple in his mother's name by Sundarapperumāḷ-Vāḻvittār *alias* Pallavarāyar of Maṇṇiyār-kōṭṭai in Iruñjō-nāḍu, a sub-division of Pāṇḍi-maṇḍalam, for a lump amount of 150 *Rāśipāḷaiyan-paṇam* received by them from Pallavarāyar.

224	Do.	Do. ..	Do.	Do.	Do. ..	Records a similar agreement given by the *ūravar* of Vaḍakkilūr *alias* Vīrapāṇḍyanallūr in Vīrakēraḷa-vaḷanāḍu to Vāḷvittār *alias* Pallavarāyar.
225	On the east and north walls of the Sarasvatī shrine in the Naṭarāja temple.	Chēra ..	Vaḍaśēramaṉ Vikrama	Jupiter in Siṁha, Kārttigai.	Do. ..	Records an agreement by two persons to feed daily some itinerant pilgrims in the temple of Ānakkīśvaram-Uḍaiyār, from the amount of 85 *Rāśipāṭaiyam-puḷḷipaṇam* endowed by Ulagutoḷaniṉṟār of . . . . in Urattūr-kūṟṟam, a sub-division of Kaḍalaḍaiyādu-ilaṅgaikoṇḍaśōḷa-vaḷanāḍu.
226	On a pillar lying by the side of the Āñjanēya temple.	Do. ..	Do.	Dundubhi ..	Do. ..	Gives a list of the lands measuring 30 *mā* in all, endowed as *tiruviḍaiyāṭṭam* to the temple of Aḻagiyaśiṅgar by an agent (of the king).
	BHAVANI TALUK.					
227	**Andiyur.**—On the west wall of the Chelvēśvara temple.	..	Tribhuvanachakravartin Kōnērimaikoṇḍāṉ.	15th year ..	Do. ..	Incomplete. Registers a royal order granting certain social rights to the *Kaṇmāḷar* in Vaḍakarai-nāḍu, a sub-division of Vaḍa-Koṅgu.
228	On the west and north walls of the same temple.	Ummattūr ..	Mahāmaṇḍalēśvara Vīra-Nañjarāya-Uḍaiyar.	Raudri, Vaigāśi 26	Do. ..	Registers a gift of land to the temple of Chelvēśvaram-Uḍaiyār by five persons who had received it in exchange for a plot of ground alienated by them for erecting a *samādhi* over the remains of one Poṉṉāṅgaṭṭiyār Veṅkaṭa-Tātar.
229	On the north wall of the same temple.	Koṅgu ..	[Rā]jakēsarivarman *alias* Tribhuvanachakravartin Vīra-Pāṇḍyadēva.	1[1]th year, Arpa[śi].	Do. ..	Records an agreement by two *Śivabrāhmaṇas* of the temple of Śelvīśuram-uḍaiya-Nāyaṉār at Andiyūr to burn a twilight lamp in the temple for the ten *paṇam* received by them from a chieftain (*nāṭṭugāmiṇḍa*) of the place (name lost).
	SALEM DISTRICT.					
	TIRUCHENGODE TALUK.					
230	**Pulampatti.**—On the south wall of the Mulaippal-Perumāḷ temple.	Do. ..	. . . . . Tribhuvanachakravartin Sundara-Pāṇḍyadēva.	7th year ..	Do. ..	Records the gift of a plot of land to the temple of Varantarum-Perumāḷ at Kuḷakkuṟichchi in Teṉ-Pūvāṇiya-nāḍu, by a certain Piḷḷappaṉ-Uḍaiyāṉ, an *ūrāḷi* of the village.
231	**Rajapalaiyam.**—On a rock near the Appachchisvāmi temple.	..	....	Prajōtpatti, Āvaṇi 5.	Do. ..	States that this was got engraved by a certain Vīra . . . Kavuṇḍaṉ in memory of the death in a battle (*Karugaṉśaṇḍai*) of his father Āvuḍai-Kavuṇḍaṉ, son of Periya-Kavuṇḍaṉ, a *veṭṭuva* of Kuṉṉattūr.
	ATTUR TALUK.					
232	**Ettappur.**—On a slab set up in front of the Māriyammaṉ temple.	..	....	..	Kannaḍa ..	Mentions a certain Sāmba Sadāśivasvāmi and a *bōya*.
	DHARMAPURI TALUK.					
233	**Papparappatti.**—On a slab set up in front of the Varadarāja-Perumāḷ temple.	Mysore ..	Kṛishṇarāja-Voḍeya 'ruling from Śrīraṅgapaṭṭaṇa.'	Śaka 1639, Kali 4818, Hēviḷambi, Adhika-Jyēshṭha, śu. 15.	Do. ..	Registers the grant of 3,600 *varāhas* being the income from 12 villages (names specified) in the Vīrabhadradurgasīme for the expenses of conducting a service to the god Kāñchi-Varadarāja, through the agency of Aḻagiyamaṇavāḷa-Rāmānujajīyar.
234	On the jamb of the stone-sluice of the tank called Periyēri.	Chōḷa ..	Uḍaiyār Rājēndra-Chōḷadēva	22nd year ..	Tamil ..	Built in. Stops with the mention of Nigarilisōḷa-maṇḍalam.
235	On a slab lying on the bund of the same tank.	Do. ..	Rājakēsarivarman *alias* Rājādhirājadēva.	29th " ..	Do. ..	Stone broken. Mentions Tagaḍūr in Tagaḍūr-nāḍu, a sub-division of Nigarilisōḷa-maṇḍalam.
	SOUTH ARCOT DISTRICT.					
	TINDIVANAM TALUK.					
236	**Sattampadi.**—On the south wall of the Varadarāja-Perumāḷ temple.	..	....	..	Do. ..	States that Śāttuḷāṉpāḍi *alias* Sōmappa-Daṇḍanāyaka-chaturvēdimaṅgalam, comprising two shares as *dēvabhāga* and 40 shares of *bhaṭṭas* was the *sarvamānya* gift made by Gaṇḍaragūḷi Māraya-Nāyakkaṉ, son of Sōmappa-Daṇḍanāyaka.
237	On a boulder in the bed of the tank Śiṟṟēri.	..	....	Plavaṅga, Vaikāśi 10.	Do. ..	Records a gift of certain wet and dry lands at Śāttampāḍi by Timmappa-Nāyaka, son of Veṅgaḷa-Nāyaka, for worship to god Vīrabhadra-Nāyaṉār at Dēvaṉūr for the merit of Śevappa-Nāyaka, son of Mallappa-Nāyaka.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
	SOUTH ARCOT DISTRICT —*cont.*					
	TINDIVANAM TALUK—*cont.*					
238	**Devanur.**—On the north wall of the central shrine in the deserted Śiva temple.	Saḷuva	....	..	Tamil	Registers a gift of 2,000 *kuḻi* of wet land at Irumbili and 2,000 *kuḻi* of dry land and 100 *kuḻi* of house-site by Śrikaṇṭhanathadēva-Mahārāya as *sarvamānya* to a certain Iruṅgaṇḍiśiṅgar-Sōmayajiyār.
239	On the north wall of the same shrine.	Do.	....	Iśvara, Māśi 21	Do.	Records a gift of 400 *kuḻi* of wet land and a well in Teṉvagai-Kāraṇai, a hamlet of Aṇṇamaṅgalam, by Gauriḷiṅgadēva-Mahārāja to Śoṭṭa'chchiyar in the presence of Śrikaṇṭha-dēvaṉ.
240	On the east wall of the *maṇḍapa* in front of the same shrine.	Chōḷa	Tribhuvanachakravartin Rajadhirajadēva	2nd year	Do.	The letters are irregularly engraved and seem to be of a later date. Records the gift of four cows by Tiruveṇkaḍuḍaiyāṉ-Nañjuṇḍaṉ *alias* Poṟkōyiṟ-Piḷḷai living in the *tirumaḍaiviḷāgam* of the temple, for burning a lamp during the early morning worship of god Tirunāgiśvaram-Uḍaiyār.
241	On the same wall	Do.	Tribhuvanachakravartin Rajarājadēva	12th „	Do.	Records a gift of 32 cows and a bullock by Pirutuvigaṅgaṉ-Kuttaḍundēvaṉ of Paṅgaḷa-nāḍu, for a perpetual lamp in the temple of Tirunāgiśvaram-uḍaiya-Mahādēva at Dēvaṉūr in Śiṅgapura-nāḍu, a sub-division of Uttamaśōḷa-vaḷanāḍu in Jayaṅgoṇḍaśōḷa-maṇḍalam.
242	Do.	Do.	Tribhuvanachakravartin Kulōttuṅga-Chōḷadēva.	14th „	Do.	Damaged. Records a gift of 4 cows by Muruganuḷāṉ-Perumāḷ *alias* Peṟṟāṉ-Śelvaṉ of Marudūr for burning a lamp during the early morning service in the temple.
243	On the north wall of the same *maṇḍapa*.	Vijayanagara	Mahāmaṇḍalika Kampaṇar, son of Vīra Bokkaṇa-Uḍaiyār.	Viśvāvasu, Tai 25	Do.	Records a *sarvamānya* grant of 2,000 *kuḻi* of land as *maḍap-puṟam* while an audience hall was constructed for the deity by a servant of the temple named Āśiriyaṅgattar-Maṉṉarai-muḍiśūṭṭum-Perumāḷ.
244	On the same wall	Do.	Mahāmaṇḍalēśvara Vīra-Viruppaṇa-Uḍai-yār, son of Hariyaṇa-Uḍaiyār.	Śaka 1321, Pramā-thin.	Do.	Records a *sarvamānya* gift of land at Śamattaṉ-endal with all its assessments and taxes to the temple, by a certain Dharmarāja for the welfare of the king.
245	Do.	Chōḷa	Tribhuvanachakravartin Kulōttuṅga-Chōḷadēva.	26th year	Do.	Stops after mentioning the name of the god.
246	Do.	Vijayanagara	Mahāmaṇḍalēśvara Kampaṇa-Uḍaiyār, son of Vīra-Bokkaṇa-Uḍaiyār.	Viśvāvasu, Āṇi 1	Do.	Refers to Dēvaṉūr as a *tirunāmattukkāṇi* situated at Aṇṇamaṅgalam.
247	Do.	Śāḷuva	Mahāmaṇḍalēśvara Narasiṅgarāja	..	Do.	Records a gift of 200 *kuḻi* of land by Śokka-Nāyaṉār, the agent of the king, for burning a lamp in the temple.
248	Do.	Vijayanagara	Virūp[ak-ha], son of Dēvarāya, 'who instituted the elephant-hunt'.	..	Do.	Stops with the mention of the king's name.
249	On a pillar in front of the same *maṇḍapa*.	..	....	..	Do.	A few letters seem to be wanting. Refers to the gift of this pillar.
	TINNEVELLY DISTRICT.					
	NANGUNERI TALUK.					
250	**Nanguneri.**—On the south wall of the central shrine in the Vāṉamāmalai-Perumāḷ temple.	..	....	6th year and 343rd day.	Do.	Records the remission of taxes by the king at the request of Kaliṅgarāyar on the land at Śivaramaṅgai-chatur-vedimaṅgalam given to the temple of Paramasvāmin at Śivaramaṅgai in [V]āṇa-nāḍu by Tiruvāykkulam-uḍaiyāṉ Vāṉamāmalai-Pichchaṉ of Veḷiyāṟṟūr living at Parāntakanallūr in Naḍuviṟ-kūṟu, a sub-division of [Miḻa]laik-kūṟṟam for special offerings and worship on the day of Mūla in which the king was born.

251	On the same wall	..	Tribhuvanachakravartin Kōnērinmaikoṇḍāṉ.	6th year and 348th day, Āṉi.	Do. ..	Registers the order to the assembly of Śivaramaṅgaichaturvēdimaṅgalam giving effect to the above grant.
252	Do.	Pāṇḍya ..	Māṟavarman *alias* Tribhuvanachakravartin Sundara-Pāṇḍyadēva, 'who having taken the Chōḻa country was pleased to perform the anointment of heroes at Muḍikoṇḍaśōḻapuram.'	20th year ..	Do. ..	Incomplete. Seems to record an endowment for the sacred bath of god Vāṉamāmalai-Emberumāṉ on the day of Pūram in Āḍi which was the natal star of..Kamaṉ *alias* Šeṇbagapperai-Nayar of Malai-maṇḍalam.
253	Do.	Do. ..	Māṟavarman *alias* Tribhuvanachakravartin Sundara-Pāṇḍyadēva, 'who was pleased to present the Chōḻa country.'	13th ,, ..	Do. ..	Records a gift of 1½ *achchu* to the temple servants (*tiruppadiyār*) by a resident (name lost) of Maruvāykkuṟichchi in Pachchaṟṟappōkku for the daily supply of a *nāḻi* of food to the servant tending the flower-garden called 'Aruḷāḷadāsar-tirunandavaṉam', attached to the temple.
254	On the north wall of the same shrine.	Do. ..	. . . . Tribhuvanachakravartin Kulaśēkharadēva.	6th year and 343rd day.	Do. ..	Stones lost. Connected with Nos. 250 and 251 above. Begins with the introduction தேர்போல் etc. Registers the preliminary order of the king while he was seated on the throne called Kāliṅgarāyaṉ in his palace at Vaḷḷiyūr, to the Śrīvaishṇavas of the temple at Śivaramaṅgai remitting the taxes on some lands at Śivaramaṅgaichaturvēdimaṅgalam which had been given originally as a *dēvadāna* to the temple and then converted into *tiṟappu* (tax-paying), to provide for the daily offerings and worship in the temple and for the celebration of special festival for the deity on the day of Mūla the natal star of the king, instituted by Tiruvāykkulam-Uḍaiyāṉ Vāṉamāmalai-Pichchaṉ.
255	On the same wall	..	Tribhuvanachakravartin Kōnērinmaikoṇḍāṉ.	6th year, Āṉi, 348th day.	Do. ..	Built in at the beginning of each line. Records the confirmation of the above order at the request of Kāliṅgarāyar. The signatories of this document are different from those of the previous one.
256	Do.	..	....	16th year and 274th day.	Do. ..	Built in. Registers an order of the king (while seated in the middle hall at Sarigaikkoṭṭai) granting 12 *mā* of land at Paṇṇaṅguḍi in Muḷḷi-nāḍu as a *tiruviḍaiyāṭṭam* for the expenses of offerings and worship during the service instituted in the name of the (Pāṇḍya) king.
257	Do.	..	....	[16]th year, 281st day, Vaikāśi.	Do. ..	Begins with the introduction *Samastabhuvanaikavīra*, etc., of king Vikrama-Pāṇḍya. Conveys an order of the king to the temple authorities giving effect to the grant recorded in No. 256 above.
258	On the east wall of the second *prākāra* of the same temple.	..	....	Śaka 1511, Kollam 764, Virōdhi, Āḍi 24, ba. saptamī, Wednesday, Vriddhiyōga, Simha-karaṇa, Aśvati.	Do. ..	Purports to be an order of the deity while receiving the *Rōmaśārādhana* being seated on the Rāmānujan *pīṭham* under the canopy Vāṉamāmalai-Pichchaṉ in the temple, issued to a certain Anaittaḷaguṅkaṇḍa-Vāṉamāmalai-Rāmānuja-Jīyar granting him and his disciples a daily allowance of 3 *kuṟuṇi* of offered food out of the endowments secured by him to the temple. Mentions Viṭhalarāja and Basavappa-Nāyaka among the donors.
259	On the same wall	Pāṇḍya ..	Jaṭāvarman *alias* Tribhuvanachakravartin Sundara-Pāṇḍyadēva.	8 + 1st year, Chittirai.	Do. ..	Built in at the beginning and middle. Registers a gift of land for conducting a festival in the month of Chittirai on the day of Uttiram, the natal star of king Vīra Kōdai-Kēraḷaṉ.
260	Do.	Do. ..	Kulaśēkharadēva	37 + 1st year, Āḍi.	Do. ..	Records a gift of money by Pērāyiram Mayilēṟuvāṉ *alias* Mannarilañjāda-Śrīdēvar of Perumpaḷañji in Vaikuṇḍa-vaḷanāḍu for a *śaṭakōpaṉ* in silver.
261	On the wall opposite the left *dvāra-pālaka* image in the same *prākāra*	Travancore	Rāmavarman	Kollam 720, Āṉi 10, ba. trayōdaśī, Rōhiṇī.	Do. ..	States that when the god was seated on the Rāmavarmaṉ-*pīṭham* under the canopy called Vāṉamāmalai-Pichchaṉ-pandal, certain perquisites were granted to Rāmānuja-Jīyaṉ for the writing of the *samaya-kaṇakku* (accounts). The grant was made at the instance of king Rāmavarman, who was then camping at Śaṇbagarāmanallūr.

B.—Stone inscriptions copied in 1927–28—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
	TINNEVELLY DISTRICT—*cont.* NANGUNERI TALUK—*cont.*					
262	On the north wall of the outermost *prākāra* of the same temple.	..	....	Śaka 1513, Kollam 766, Khara, Āḍi 7.	Tamil ..	Records the grant by the temple authorities and the assemblies of Śivaramaṅgai etc., of the right of fishing (*pāśi*) in the Śōḻapāṇḍya-pēreri to certain residents in return for clearing the silt of the tank every year.
263	On the west and south walls of the Tiruvēṅgaḍam-Uḍaiyār temple.	..	....	[Kollam ?] 614, Tai 20.	Do. ..	Records a royal order to the *nambis* of the temple of god Uḷḷirundāḻvār in Śivaramaṅgai-chaturvēdimaṅgalam making a gift of land in Pammaṉkuḷippaṟṟu to the south of the village for providing offerings and worship to the god on certain special days and on the day of Bharaṇi in the month of Chittirai which was the king's birthday.
264	On the south wall of the same temple.	..	....	Kollam 607, Āvaṇi 19, śu. daśami, Saturday, Mūlā.	Do. ..	Registers a gift of land as *kārāṇmai-tiruviḍaiyāṭṭam* by the assembly of Śivaramaṅgai-chaturvēdimaṅgalam, a *brahmadēya* in Vāṇa-nāḍu to a priest of the temple of Nayacharita-viṇṇagar-Emberumāṉ for providing offerings and worship to the god.
265	On the north wall of the central shrine in the Tirunāgīśvara temple.	Pāṇḍya ..	Māṟavarman *alias* Tribhuvanachakravartin Sundara-Pāṇḍyadēva, 'who was pleased to present the Chōḷa country.'	14th year ..	Do. ..	Incomplete. Records an agreement given by the *Śiva-brāhmaṇas* of the temple of Tirunāgīśvaram-Uḍaiyār in Abhayāśraya-chaturvēdimaṅgalam, a *brahmadēya* in Pachchāṟṟuppōkku to Śōḻaṉ-Kuṉṟaṉ *alias* Avaninārāyaṇa-Pallavaraiyar, an archer belonging to the 'Iraṇaśiṅgavīraṉ-terinda-villigaḷ', of the battalion stationed at Maṟuvāykkuṟichchi *alias* Naralōkavīranallūr, to provide special offerings and worship to the god and goddess on the day of Ārdrā in Mārgaḻi every year, from the interest on 2 *āṇai-achchu* endowed by him.
266	On the west wall of the same shrine.	Do. ..	Jaṭāvarman *alias* Tribhuvanachakravartin Śrīvallabhadēva.	17th ,, ..	Do. ..	Begins with the introduction திருமடந்தையும் etc. Records that when he was seated on the seat called Kaliṅgattaraiyaṉ in the palace at Madura and on the representation of the prince (name lost), the king made a tax-free gift of some lands to the temple of god Tirunāgīśvaram-Uḍaiyār, for providing worship in the temple at Nāṅguṉēri *alias* Abhaiyāśiriya-chaturvēdimaṅgalam in Pāchchāṟṟuppōkku.
267	On the south wall of the *maṇḍapa* in front of the same shrine.	..	....	Kollam 606, Paṅguṇi 14, ba. ēkādaśī.	Do. ..	Registers that the king (name not specified) made a gift of 20 *mā* of tax-free land under the Śōḻapāṇḍya-pērēri, for the expenses of providing offerings and worship at specified scales to the god Tirunāgīśvaram-Uḍaiyār at Śivaramaṅgai.
268	On the same wall	Pāṇḍya ..	....	..	Do. ..	Begins with the introduction பூவின்கிழத்தி etc. of Jaṭāvarman Kulaśēkhara. Built in. Seems to record a gift of sheep for a perpetual lamp in the temple.
269	**Kottaikarungulam.**—On the north wall of the central shrine in the Rājasiṁhēśvara temple.	Do. ..	Jaṭāvarman *alias* Tribhuvanachakravartin Kulaśēkharadēva.	13 + 1st year ..	Do. ..	Begins with the same introduction. Records that on the representation made by Rājavichchādiradēvar, the king made a tax-free gift of certain lands in Variyilāṉkuḍi, which had been lying uncultivated for some time, for the expenses of providing worship and offerings to the god Rājasiṁhēśvaram-Uḍaiyār at Karuṅguḷam *alias* Karikāla-śōḻanallūr in Karuṅguḷa-vaḷanāḍu.
270	On the same wall	Do. ..	Śaḍaiyamāṟaṉ	2 + * year ..	Vaṭṭeḻuttu ..	Damaged. Appears to record the provision made for a perpetual lamp in the temple of Rājasiṁhēśvaram at Karuṅguḷam.

271	On the south wall of the same shrine.	Do. ..	Maravarman *alias* Tribhuvanachakravartin Śrīvallabhadēva.	2nd year, 600th day	Tamil ..	Begins with the introduction பூமகள் ஜயமகள் etc. States that at the request of Paradēśi-Ammai of Tiruchcheṅgāṭṭaṅguḍi in Śōḷa-maṇḍalam, the god Vīrēśvaram-Uḍaiyār at Karuṅguḷam was renamed Kulaśēkhara-īśvaram-Uḍaiyar after the king's father, and 10 *mā* of land was endowed as tax-free *dēvadāna* for the daily worship.
272	On the same wall	Chōḷa ..	Rājarāja (I) Rājakēsarivarman	19th year	Do. ..	Begins with the introduction திருமகள்போல etc. Records a gift of sheep by Vaḍukayaṉ-Kūttaṉ of Peruṅkuḍi, an agent of Vīranārā .... lavaraiyar for a perpetual lamp in the temple of god Rājaśiṅga-īśvarattu-Bhaṭārar.
273	On the south door-jamb of the same shrine.	..	....	..	Do. ..	States that this entrance (*tiruvāśal*) was the gift of Kaliyan-Śēndaṉ *alias* Tambirāntōḷaṉ of Tiruvīraḷikkuḍi in Māna-vīra-vaḷanāḍu.
274	On the south wall of the *maṇḍapa* in front of the same shrine.	Pāṇḍya ..	Māṟavarman *alias* Tribhuvanachakravartin Sundara-Pāṇḍyadēva, 'who presented the Chōḷa country.'	[15]th year.. ..	Do. ..	Records an agreement by the *Śivabrāhmaṇas* of the temple to burn two perpetual and eight twilight lamps in the several shrines for 158 sheep received by them from three individuals and from Vēḷāṉ-Āriyaṉ *alias* Ālālasundara-Piḷḷai who also gave one *achchu* for taking the image of Vināyaka in procession round the village on the day of Kārttigai in the month of Kārttigai.
275	On the same wall	Do. ..	Do. do.	[11] + 1st year ..	Do. ..	Records a gift of sheep by Āriyaṉ-Śāttaṉ *alias* Chandraśēkhara-Pallavaraiyaṉ for a lustration lamp to the god Irāśiṅgaīśvaram-uḍaiya-Nāyiṉār.
276	Do.	Do. ..	Sundara-Pāṇḍyadēva	11 + 1st year, Kārttigai.	Do. ..	Records a gift of sheep by Dāmōdaraṉ-Nāyaṉ of Tāmaraichchēri in Malai-maṇḍalam for a perpetual lamp to the god.
277	Do.	Do. ..	Jaṭāvarman *alias* Tribhuvanachakravartin Śrīvallabhadēva.	17th year	Do. ..	Begins with the introduction திருமடந்தையும் etc., States that on the representation made by Ammai-Kōvaṇakular when Sundara-Pāṇḍyadēva was staying in the palace at Vaḷḷiyūr, the latter granted an exemption of certain taxes on the lands in Śrīkāntanallūr which had been given already (by the king) to the temple of Irayaśiṅga-īśvaram-Uḍaiyār at Śrīkāntanallūr in Karuṅguḷam.
278	Do.	..	....	..	Do. ..	Records the construction of the structure above the base of this *maṇḍapa* and the steps, and also a gift of money to the temple in addition, by Vēḷā[ṉ]-Arayaṉ *alias* Ālālasundara-Piḷḷai mentioned above in No. 274.
279	Do.	Pāṇḍya ..	Māṟavarman *alias* Tribhuvanachakravartin Sundara-Pāṇḍyadēva.	3rd year, Āṉi ..	Do. ..	Damaged. Appears to refer to some gift of land made to several Brahmans colonizing a newly founded *agrahāram*.
280	On the south, and east walls of the same *maṇḍapa*.	Chōḷa ..	Tribhuvanachakravartin Kulōttuṅga-Chōḷadēva.	35th year ..	Do. ..	Begins with the introduction புகழ்மாது etc. Registers a gift by . . . mārāyan, of an individual as a drummer (*uvachcha-aḍimai*) to the temple of Rājasiṁha-īśvaram-Uḍaiyār at Karuṅguḷam.
281	On the south east and north walls of the same *maṇḍapa*.	Pāṇḍya ..	......śēkharadēva	13 + 1st ,, ..	Do. ..	Damaged. Appears to relate to the renaming of the village of Śrīkāntanallūr into Rājasiṁhēśvara-chaturvēdimaṅgalam in the name of the god, and to the gift of tax-free land to 12 Brahmans well versed in the *Vēdas*. A few displaced stones contain an incomplete record of the 3rd year of Sundara-Pāṇḍya.
282	On the east wall of the same *maṇḍapa*.	Do. ..	Māṟavarman *alias* Tribhuvanachakravartin Sundara-Pāṇḍyadēva, 'who was pleased to take the Chōḷa country'.	18th ,, ..	Do. ..	Registers an agreement given by the *Śivabrāhmaṇas* of the temple of god Rājasiṁhēśvaram-Uḍaiyār to provide offerings to the god Āvuḍaiya-Piḷḷaiyār consecrated by Āriyaṉ *alias* Ālālasundara-Piḷḷai in the temple for an endowment of 4¼ *achchu* made by him.
283	On the same wall	Do. ..	Tribhuvanachakravartin Śrīvalla[bha*]-dēva.	13th ,, ..	Do. ..	Built in at the ends of lines. Seems to relate to some donation made by Arumoḷidēva-Pallavaraiyaṉ for burning a twilight lamp in the temple.
284	Do.	..	....	..	Do. ..	Records a gift of a lamp-stand and sheep by Appaṉ-Gaṇapati, a merchant of Kaḍikaipaṭṭiṉam for burning a perpetual lamp in the temple of god Rājasiṁhēśvaram-uḍaiya-Mahādēva.

B.—Stone inscriptions copied in 1927–28—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
	TINNEVELLY DISTRICT—*cont.*					
	NANGUNERI TALUK—*cont.*					
285	On the north wall of the same *maṇḍapa*.	Pāṇḍya ..	Māṛavarman *alias* Tribhuvanachakravartin Sundara-Pāṇḍyadēva, 'who was pleased to present the Chōḷa country'.	11+1st year ..	Tamil ..	Registers a gift of 1 *achchu* by Vēḷāṉ-Ariyāṉ for the Tiruvādirai festival in the month of Mārgaḻi in the temple of god Rājasiṁhēśvaram-Uḍaiyār at Karuṅguḷam *alias* Karikālaśōḻanallūr.
286	On the same wall	Do. ..	Māṛavarman *alias* Tribhuvanachakravartin Kulaśēkharadēva, 'who was pleased to take all countries'.	40th year, Siṁha 4, śu. tṛitīyā, Wednesday, Uttiram.	Do. .	Records a tax-free gift of land to a Brahman named Tiruveṅkaṭanārāyaṇa-Bhaṭṭar of Velveṭṭi (?) in Vijayanārāyaṇa-chaturvēdimaṅgalam, by the *ūravar* of Karuṅguḷam *alias* Karikālaśōḻanallūr, for reading the *Śivadharmam* in the temple of god Rājasiṁhēśvaram-Uḍaiyār, on the days of Saṅkrānti, Śivarātri and the eclipses.
287	On a slab fixed to the ground to the south of the village.	..	....	..	Do. ..	States that the *ashṭabandhanam* to god Rājaśiṅgēśvarar at Kōṭṭaikaruṅguḷam was performed on the initiation of the officers of the Travancore king in that place.
	KOILPATTI TALUK.					
288	**Mandittoppu**.—On a slab lying in the premises of the Śaṅkara-Bhārati-maṭha.	Nāyaka ..	Viśvanātha-Nāyaka Tiruvēṅkaṭanātha-Nāyaka.	Śaka 1466, Kollam 719, Krōdhin, Tai 26, Wednesday, Uttiram, Paurṇimai.	Do. ..	Records the confirmation by the Nāyaka chief of the *sarvamānya* grant of the village Mandittoppu to Śaṅkara-Bhārati-Tambirāṉ, made in the time of Jagavīra Rāmarāja.
289	On two slabs set up in front of the Viśvanāthēśvara temple.	Do. ..	Do. do. ..	Śaka 1555, Pramōdūta, Tai 1.	Do. ..	Relates to the grant mentioned above, and further states that an exemption of tax of 20 *poṉ* was made by Tiruveṅkaṭanātha the agent of Tiruveṅkaṭanātha-Nāyaka, on the lands in Manditōppu, for the merit of Tirumalai-Nāyakkarayyaṉ and Raṅgappa-Śeṭṭiyār, son of Tittayappa-Śeṭṭiyār.
	RAMNAD DISTRICT.					
	TIRUPPATTUR TALUK.					
290	**Chaturvedimangalam.**—On the south wall of the verandah round the central shrine in the Rudrakōṭiśvara temple.	Pāṇḍya ..	Māṛavarman *alias* Tribhuvanachakravartin Kulaśēkharadēva.	5th year, Kaṉṉi, śu. tṛitīyā, Wednesday, Anusha.	Do. ..	Registers a grant of land, free of taxes, to the temple of Rudrakōṭiśvaram-uḍaiya-Nāyaṉār.
291	On the same wall	Do. ..	Māṛavarman *alias* Tribhuvanachakravartin Parākrama-Pāṇḍyadēva.	10th year ..	Do. ..	Begins with the introduction திருமகள் புணர etc. Damaged. Appears to relate to some sale of land to the temple.
292	Do.	Do. ..	Tribhuvanachakravartin Vikrama-Pāṇḍyadēva.	12th „ ..	Do. ..	Registers a gift of gold by Puṟṟiḍaṅkoṇḍaṉ-Tiruchchiṟṟambalamuḍaiyāṉ *alias* Jñānasambandha, a merchant of Aruviyūr, for providing offerings to the image of Āḷuḍaiya-Piḷḷaiyār (Jñānasambandha) in the temple of Rudrakōṭiśvaram-uḍaiya-Nāyaṉār at Nṛipaśēkhara-chaturvēdimaṅgalam, a *brahmadēya* of Kēraḷasiṅga-vaḷanāḍu.
293	Do.	Do. ..	Tribhuvanachakravartin Kulaśēkharadēva.	5th „ ..	Do. ..	Damaged. Registers the agreement given by certain Brahmans to burn a perpetual lamp in the temple of god Rudrakōṭiśvaram-uḍaiya-Nāyaṉār, for the present of a lamp-stand and 10 *Śōḻiya naṟpalaṅkāśu* made by Paṭṭam-uḍaiyār, a merchant of Aruviyūr.
294	Do.	Do. ..	Do.	15th „ ..	Do. ..	Registers a gift of sheep by Jayatuṅgapaṉmaṉ, a *mudali* of the god, for a perpetual lamp in the temple.

295	Do.	Do. ..	Māṛavarman *alias* Tribhuvanachakravartin, 'who was pleased to present the Chōḷa country'.	11 + 1st year ..	Do. ..	Records an agreement given by the *Śivabrāhmaṇas* of the temple to burn a perpetual lamp before the god Rudrakoṭiśvaram-Uḍaiyār for a donation made by a Brahman lady named Āṭkoṇḍi.
296	Do.	Do. ..	Do. do.	8th ,, ..	Do. ..	Records an agreement given by the *Śivabrāhmaṇas* of the temple to a resident of Aruviyūr *alias* Kulaśēkharapaṭṭaṇam to provide for offerings and a twilight lamp to the image of god Dakshiṇāmūrti set up by him.
297	Do.	Do. ..	Jaṭāvarman *alias* Tribhuvanachakravartin Kulaśēkharadēva.	9th year, Mīna, . . . [d]vitīya, Saturday, Rōhiṇi.	Do. ..	Records a gift of tax-free land by a certain Nishadarājaṉ for providing the mid-day offerings to the god Kūttaḍundēvar and the goddess Nāchchiyār in the temple of Rudrakōṭīśvaram-uḍaiya-Nāyaṉār at Nṛipaśēkhara-chaturvēdimaṅgalam.
298	Do.	Do. ..	Jaṭāvarman *alias* Tribhuvanachakravartin Kōnēriṉmaikoṇḍāṉ.	13th + 14th year..	Do. ..	Begins with the introduction பூவின்கிழத்தி etc. Records that on the representation of the king's brother-in-law, Aḻagapperumāḷ, a tax-free grant of land was made for the expenses of worship in the temple of god Rudrakōṭīśvaram-Uḍaiyār at Maṭṭiyūr *alias* Nṛipaśēkhara-chaturvēdimaṅgalam.
299	Do.	Do. ..	Do. do.	10th year, Mīna 9..	Do. ..	Registers a sale of land by the sabha of Nṛipaśēkhara-chaturvēdimaṅgalam to Tiruchchiṟṟambalam-uḍaiyār Umaiyorubhāgam of Maṭṭapaḍi, a resident of Aruviyūr *alias* Kulaśēkharapaṭṭaṇam, to provide for the expenses of the Paṅguṉi festival in the temple of Rudrakōṭīśvaram-Uḍaiyār.
300	Do.	Do. ..	Tribhuvanachakravartin .. Pāṇḍyadēva .	5 + 1st year ..	Do. ..	Registers a gift of land by a merchant of Aruviyūr for providing offerings to the image of Tirunāvukkaraiyar, set up by him in the temple.
301	On the west wall of the same verandah.	Do. ..	Jaṭāvarman *alias* Tribhuvanachakravartin Kōnēriṉmaikoṇḍāṉ.	13 + 1st ,, ..	Do. ..	Begins with the introduction பூவின்கிழத்தி etc. Incomplete and damaged. Records an order issued to the officials of the temple of Tṛiṇa-īśvaram-Uḍaiyar at Maṭṭiyūr *alias* Nṛipaśēkharamaṅgalam in Kēraḷasiṅga-vaḷanāḍu regarding some tax-free land granted for the requirements of the temple.
302	On the same wall	Do. ..	Jaṭāvarmaṉ *alias* Tribhuvanachakravartin Vikrama-Pāṇḍyadeva.	5th year, Vṛiśchika 13, ba. [trayō]-daśi, Monday, Svati.	Do. ..	Damaged. Seems to record a gift of land by purchase, made by some person (name obliterated) for providing worship to the image of the god set up by him in the temple of Rudrakōṭīśvaram-Uḍaiyār.
303	On the north wall of the same verandah.	Do. ..	Tribhuvanachakravartin Kōṉēriṉmaikoṇḍāṉ.	11th year ..	Do. ..	Registers an order to the temple officials stating that on the representation made by Maḷavarāyaṉ, a tax-free gift of 1½ *vēli* of land in Miṟai *alias* Vikramapāṇḍyanallūr was made by the king for conducting every month a service called Sundarapāṇḍiyaṉ-śandi to the god Rudrakōṭīśvaram-Uḍaiyār on the day of Aviṭṭam, which was the king's natal star.
304	On the same wall	Do. ..	Māṛavarman *alias* Tribhuvanachakravartin Sundara-Pāṇḍyadeva, 'who was pleased to present . . .'	11th year, 70th day.	Do. ..	Begins with the introduction பூமலர etc. Relates to the grant mentioned in No. 303 above.
305	On the east wall of the same *maṇḍapa*.	Do. ..	Māṛavarman *alias* Tribhuvanachakravartin Sundara-Pāṇḍyadēva.	13 + 1st year, Mīna, ś. trayōdaśi, Aviṭṭam.	Do. ..	Registers the gift of land by Kadirāyiram-Uḍaiyāṉ, the headman of . . . . . tta-maṅgalam, for conducting worship to the god Kūttaḍumdevar in the temple of Rudrakōṭīśvaram-Uḍaiyār.
306	On the south wall of the second *prākāra* of the same temple.	Do. ..	Sundara-Pāṇḍyadeva	3 + 1st ear ..	Do. ..	Fragmentary. Refers to some provision made for offerings to the images of Piḷḷaiyār and Iḷaiya-Piḷḷaiyār, set up in the temple of Varaguṇa-Perumāṉar by Chēramāṉṟōlaṉ.
307	On the same wall	Do. ..	Māṛavarman *alias* Tribhuvanachakravartin Sundara-Pāṇḍyadēva.	2nd yr, Mīna ..	Do. ..	Begins with the introduction பூலாத்திருவும் etc. States that the assembly of Nṛipaśēkharamaṅgalam having met in the temple of Tirunārāyaṇa-viṇṇagar-Emberumāṉ, transferred to the temple some lands belonging to Nakkapirāṉ-Śrī-Mādhavaṉ and his brothers, who had failed to pay the taxes due by them.
308	Do.	Do. ..	Sun[illegible]	.0 + 1st year Mīna 22.	Do. ..	States that the assembly remitted the taxes on certain lands belonging to the temple.

B.—Stone inscriptions copied in 1927-28—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
	RAMNAD DISTRICT—*cont.*					
	TIRUPPATTUR TALUK—*cont.*					
309	On the same wall	Pāṇḍya ..	Tribhuvanachakravartin......Pāṇḍyadēva	20 + 1 = 21st year, ..., Tiruvōṇam.	Tamil ..	Slightly damaged in the beginning. Records the remission of taxes, from the 17th year of the king, on the lands sold to the temples of Tiruttanṭōṉrīśvaram-uḍaiya-Nāyaṉār and Rudrakōṭīśvaram-uḍaiya-Nāyaṉār by certain persons for payment to Piḷḷai-Vāṇakōvaraiyar, but which were restituted to them subsequently on finding that the payment was improper.
310	Do.	Do. ..	Tribhuvanachakravartin Vikrama-Pāṇḍyadēva.	..	Do. ..	Ends of lines built in. Records the construction of the *bali-pīṭha* in the temple by a certain Īśānadēvaṉ.
311	On the north wall of the same *prākāra*.	Chōḷa ..	Tribhuvanachakravartin Kulōttuṅga-Chōḷadēva.	21st year	Do. ..	Registers a grant of land by Tirukkoḍuṅkuṉṟam-uḍaiyāṉ Kēraḷan *alias* Vīramaḻagiya-Nishadarājan for feeding the pilgrims halting in the monastery called Tirujñānasambandan-guhai built by Vuyyaniṉṟāḍuvāṉ-Kandan *alias* Īśānadēvaṉ, situated in the Tappiḷāvachakaṉ-tirumaḍaiviḷāgam belonging to the god Rudrakōṭi-īśvaram-uḍaiya-Nāyaṉār.
312	On the same wall	Pāṇḍya ..	Tribhuvanachakravartin Sundara-Pāṇḍyadēva.	3rd year, Simha, śu. ēkādaśi, Monday, Mūla.	Do. ..	Begins with the introduction பூமலர்த்திருவும் etc. Registers a sale of land to the Śōḻaṉvāśaltirandāṉ-maḍam by Śivalavaṉ Maduraip-perumāḷ *alias* Vāṇakōvaraiyaṉ of Irāśarāśapuram in Koṅgu-maṇḍalam.
	MADURA DISTRICT.					
	MADURA TALUK.					
313	**Velachcheri.**—On the east wall of the Viśvanāthasvāmin temple.	..	...	Śaka 1767, Viśvāvasu.	Do. ..	Records the repair of the dilapidated Śiva temple situated in the *agrahāram* at Viḷāchchēri a gift of which was made by Rudrāvati-Ammāḷ in Śaka 1406, Kali 4585, Krōdhi.
314	On a slab fixed on the bank of the Nilaiyūr channel.	..	....	Śaka 1568, Vyaya, Vaikāśi 18.	Do. ..	Registers the grant of the rights of feeding from the Nilaiyūr channel the 10 tanks round the hill belonging to the god Kumārasvāmi (Subrahmaṇya) at Tiruppaṟaṅkuṉṟam by Viśvanātha-Nāyaka Tirumalai-Nāyaka to secure merit for himself.
	NELAKOTTAI TALUK.					
315	**Vellayampatti.**—On a slab containing a standing figure and planted near the tank called Poṉṉakuḷam.	..	....	Vikṛiti, Kārttikai [4].	Do. ..	States that the figure on the slab represents Petti Gavuṇḍaṉ who constructed the sluice to the tank which was dug by himself and four others of Veḷḷaiyampaṭṭi, a village attached to the *Pāḷaiyappaṭṭu* of Kāmaya-Nāyaka.
	TIRUMANGALAM TALUK.					
316	**Sindupatti.**—On a slab fixed in front of the Veṅkaṭachalapati temple.	..	....	Bhava, Tai 22 ..	Do. ..	Registers a grant of land as *sarvamānya* to the god Tiruveṅkaṭanātha at Śindupaṭṭi by the *nāṭṭār* of Tiḍiyaṉ-śīrmai.

	MUDUKULATTUR TALUK.					
317	**Melachcheluvanur.**—On the north wall of the Tiruppulīśvara temple.	Pāṇḍya ..	Māṟavarman *alias* Tribhuvanachakravartin Sundara-Pāṇḍyadēva, 'who presented the Chōḷa country.'	5th year ..	Do. ..	Registers a sale of land to the temple of Nāyaṉār Tiruppulīśvaram-uḍaiya-Nayaṉār at Śeḻuvaṉūr *alias* Śatturubhayaṅkaranallūr in Iḍaikkuḷa-nāḍu, a division of Madurōdaya-vaḷanāḍu by the residents of Tiruvāppanūr for 40 *ālaśempāḍi-achchu.*
318	On the south wall of the same temple.	..	Tribhuvanachakravartin Kōṉēriṉmaikoṇḍāṉ.	[4]th year and 1036th day.	Do. ..	Registers the royal order, issued at the instance of Maḷavarāyar, remitting the taxes from the 4 + 1 + 1st year of the king on Tōtankuḷam granted for offerings to the gods Tiruppulīśvaram-uḍaiya-Nāyaṉār at Śeḻuvaṉūr *alias* Śatturubhayaṅkaranallūr and Tiruvanantīśvaram-Uḍaiyār at Kiḍāraṅgoṇḍapuram, by a resident of Āppaṉūr in Ēlūrśembil-nāḍu.
319	On a pillar fixed at the southern entrance of the same temple.	Pāṇḍya ..	Māṟavarman *alias* Tribhuvanachakravartin Sundara-Pāṇḍyadēva.	11 + 1st year ..	Do. ..	Registers a grant of money by a certain Śilaiyaṉ for burning a twilight lamp in the temple of Tiruppulīśvaram-uḍaiya–Nayaṉār at Śōḷanūr *alias* Śatturubhayaṅkaranallūr in Iḍaikkuḷa-nāḍu, a division of Madurōdaya-vaḷanāḍu in Pāṇḍi–maṇḍalam.
320	On another pillar in the same place.	Do. ..	Māṟavarman *alias* Tribhuvanachakravartin Kulaśēkharadēva, 'who was pleased to take every country.'	18th ,, ..	Do. ..	Registers the gift of a twilight lamp to the god Tiruppulīśvaramuḍaiya-Nā[ya]ṉār in Śeḻuvanūr *alias* Śatturubhayaṅkaranallūr in Ulaguchintāmaṇi–vaḷanāḍu by a resident of Kiḍāraṅkoṇḍapuram.
	TIRUVADANAI TALUK.					
321.	**Tiruppalaikkudi.**—On a pillar in the Mantharanāthasvāmin temple.	Do. ..	Kulaśēkharadēva	13th ,, ..	Do. ..	States that a certain Ambiśōṟaṉ *alias* Māṇikkavāchakaṉ of Marudūr *alias* Mānābharaṇa-paṭṭaṇam made a gift of money for providing offerings to the image of Āḷuḍaiya-Piḷḷaiyār set up by him at Tiruppalaikkuḍi. On another pillar in the same temple is a damaged inscription dated in the 3 + 3rd year of an unspecified king.
322	On the south wall of the *maṇḍapa* in front of the central shrine of the same temple.	Do. ..	Tribhuvanachakravartin Sundara–Pāṇḍyadēva, 'who was pleased to present the Chōḷa country.'	3rd ,, ..	Do. ..	Built in. Stones misplaced and lost. Seems to register a gift of a village to the god Abhimānarāma, by a certain Sūryachchakkravatti.
	TRICHINOPOLY DISTRICT.					
	UDAIYARPALAIYAM TALUK.					
323	**Tirumanur.**—On the south wall of the Kailāsanātha temple.	..	....	Krōdhana, Āṉi 1[1]	Do. ..	Damaged. Registers an agreement made by the residents of the *śrōtriya* village Tirumāṉallūr belonging to the god Kailāsanāthasvāmin, regarding the taxes leviable from them.
	PERAMBALUR TALUK.					
324	**Tondamanturai.**—On a slab fixed in the north wall of the central shrine in the Varadarāja-Perumāḷ temple.	..	....	Śaka 1589, Plavaṅga, Paṅguṉi 5, Sunday, Pūraṭṭādi.	Do. ..	Incomplete. Refers to a *mānyam* granted by Nawab Sherkhān Sahib. On the west wall of the same shrine is another slab which is dated in A.D. 1884, June 25, Tāraṇa, Āṉi 13, Wednesday, Pūśam and states that the dilapidated temple of Varadarāja at Toṇḍamānturai was repaired by the residents of the village.
	LALGUDI TALUK.					
325	**Sangendi.**—On the north, west and south walls of the central shrine in the Kailāsanātha temple.	Chōḷa ..	Rājēndra-Chōḷadēva	7th year ..	Do. ..	Begins with the introduction திருமன்னிவளர etc. (in later characters). Registers a sale of land to the god Kailāsam-uḍaiya-Mahādēva, by the assembly of Saṅgēndimaṅgalam, a *brahmadēya* in the Veḷḷalaiyūr-kaṇḍam of Rājāśraya-vaḷanāḍu on the northern bank, for the money endowed by a lady of Aḷḷūr for burning a perpetual lamp in the temple. Also registers a grant of land by the same assembly for providing offerings to the god. A portion of the original of this record is found on a pillar in the Nandi–maṇḍapa of this temple.

B.—Stone inscriptions copied in 1927-28—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
	TRICHINOPOLY DISTRICT—*cont.*					
	LALGUDI TALUK—*cont.*					
326	On the south wall of the same shrine.	Chōḷa ..	Parakēsarivarman *alias* Rājēndra-Chōḷa-dēva.	8th year	Tamil ..	Begins with the same introduction. Incomplete. Appears to relate to a sale of land by the assembly of Saṅgēndi-maṅgalam to the temple of god Kailāsam-uḍaiya-Mahādēva.
327	On the south wall of the *maṇḍapa* in front of the same shrine.	Do. ..	Tribhuvanachakravartin Rājarājadēva ..	* 7th year, Mēsha, śu. pañchamī, Monday, Svāti.	Do. ..	Damaged at the end. Registers a gift of land by Periya-vayijar Vallaṇṇaṅgaḷ for offering worship to the goddess Vallāṉ .... which he had set up in the temple at Śaṅgēndi *alias* Pa .... koṇḍaśōḷa-chaturvēdimaṅgalam.
328	On the edge of the *niṉmāṇiyam* stone-cistern in the same temple.	..	....	..	Do. ..	States that Tiruvaiyāṟuḍaiyāṉ of Tillaikkuḍi presented the *niṉmāṇiya* cistern.
329	On a slab set up in the dilapidated *prākāra* wall of the same temple.	..	....	..	Do. ..	Fragmentary. Refers to some tax in paddy levied by the Rājēndraśōḷa-Pēriḷamaiyār for the requirements of service to the god of the temple.
330	On the base of the stone *dhvajastambha* in the Vishṇu temple.	..	....	Śaka 1529, Krōdhana, Āṉi 2.	Do. ..	States that Koṇḍattataṉ of Śaṅgēndi erected the stone pillar.
	KARUR TALUK.					
331	**Nerur.**—On the south wall of the central shrine in the Agnīśvara temple.	Koṅgu ..	Vīra-Pāṇḍyadēva	17th year	Do. ..	Records the provision made by a certain Kuñjiramallar of Iraṇḍukarai-nāḍu for the expenses of the fifth day festival in the month of Chittirai for god Tiruvagnīśvaram-uḍaiya-Nāyaṉār at Neṟuvūr *alias* Vīraśōḷa-chaturvēdimaṅgalam.
332	On the north wall of the same shrine.	..	Tribhuvanachakravartin Kōnēriṉmai-koṇḍāṉ.	12th year, 256th day, Māśi.	Do. ..	Records the royal gift, as tax-free *dēvadāna*, of a village named Valipōkki, which had been depopulated for a long time, for providing for daily offerings and special worship in the temple on the king's birth-day in the month of Tai. The village was re-colonised under the name Kachchiyarāyanallūr and was exempted from several kinds of taxes.
333	On the north wall of the central shrine in the Varadarāja-Perumāḷ temple.	Chōḷa? ..	Rājakēsarivarman	10th year	Do. ..	Registers a sale of land by a certain Pāradāyaṉ Nārāyaṇaṉ-Nārāyaṇaṉ of Vīraśōḷa-chaturvēdimaṅgalam, a *brahma-dēya* in Kīḻaṅga-nāḍu to god Śrī-Pāṇḍaṉ-viṇṇagara-Dēvar in the western temple of the village. The standard weight called 'Sēṭṭāṅkal' is mentioned.
334	On the same wall	Koṅgu ..	Kalimūrkkap-Perumāḷ	23rd ,, ...	Do. ..	Records the assignment by the assembly of the village of a certain piece of land in return for the gold received by them from a servant woman of the palace called Ayiṉi-Vayiri for offerings during worship to the same deity.
335	On the north and west walls of the same shrine.	Do. ..	Kulōttuṅga-Chōḷadēva	13th ,, ...	Do. ..	Much damaged at the ends of lines. Seems to register a sale of land made tax-free, to the assembly of the village for the expenses of the sacred bath, etc., of the deity. Mentions Karuvūr *alias* Vañjimānagar in Veṅgāla-nāḍu, a sub-division of Vīraśōḷa-maṇḍalam.
336	On the west wall of the same shrine.	Do. ..	Kōnēriṉmaikoṇḍāṉ Kulōttuṅga-Chōḷa-dēva.	17th ,, ...	Do. ..	Records an order of the king to the *sabhā* of Neṟuvūr in Kīḻaṅga-nāḍu, a subdivision of Vīraśōḷa-maṇḍalam, to make a *brahmadēya* gift of some land in Maṇiyamaṅga-lam, which had been the camping ground (*paḍai-nilai*) of the king as a *yātrādāna* to his *purōhita*, Āḻvār Śrībala-dēvar, on the eve of the king's invasion against Madura to capture it for his *marumagaṉār* .....karadēva. Refers to a land-measure introduced in the time of the king's grandfather Vīra-Chōḷadēva.

337	On the west and south walls of the same shrine.	Do.	Rājarājadēva	19th „	Do.	Built in. Records the gift of gold by Vachchiyaṉ-Janavārakarpagam-Aruḷāḷaṉ *alias* Śīgāḻippiḷḷai of Jayaṅkoṇḍaśōḷa-chaturvēdimaṅgalam, a *brahmadēya* in Miḻalai, to the temple of Śrī-Paṇḍa-viṇṇagar-Āḻvār at Neṟuvūr *alias* Vīraśōḷa-chaturvēdimaṅgalam. Near this is a damaged inscription containing a portion of the historical introduction of Kulōttuṅga-Chōḷadēva I.
338	On the south wall of the same shrine.	..	....	..	Do.	States that the two cross-marks engraved at a distance of 10½ feet indicate the land-measure called ‘ maṉaikkōl ’.
339	On the two door jambs of the entrance into the same temple.	Chōḷa	Rājakēsarivarman *alias* Uḍaiyār Rājamahendradēva.	3rd year	Do.	Damaged. Begins with the introduction திருமகள் விளங்க etc. Mentions Kshatriyaśikhāmaṇi-chaturvēdimaṅgalam, a *brahmadēya* in Taṭṭaikaḷa-nāḍu, and seems to record an endowment for worship and offerings in the temple of Pāṇḍaṉ-viṇṇagar-Āḻvār during the *Saṅkrānti*.
340	**Pugalur.**—On the wall of the *maṇḍapa* in front of the central shrine in the Subrahmaṇya temple.	..	....	Svabhānu, Tai	Do.	Modern. States that this is the endowment of Marudayi, the wife of [Mu]ttañ-śeṭṭiyār of Velayudapāḷaiyam.
341 to 347	On the pillow-lofts of stone beds in the caverns on the Āṟunāṭṭār hill near Vēlayudampāḷaiyam.	..	....	..	Brāhmī	Mentions the names of the persons who cut the stone-beds or occupied them.
348	On a stone bed in the third cavern	..	....	[Vi]bhava, Aṟpaśi 23.	Tamil	Modern. Seems to record a gift of land at Vāmurimaṅgalam for the worship of god Vēlāyudaṉ (Subrahmaṇya) of Āṟu-nāḍu.
349	On the brow of the first cavern	..	....	..	Brāhmī	Unintelligible. Mentions a few proper names.
350	**Punjai-Pugalur.**—On the door-jamb of the central shrine in the Śiva temple.	Vijayanagara.	Sāyaṇa-Uḍaiyār, son of Vīra Bokkaṇa-Uḍaiyār.	[Na]nda[na], Āṉi 2.	Tamil	Incomplete. Stops with the mention of the temple of Yēkapālīśvaram-uḍaiya-Nāyaṉār at Pugaḻiyūr in Kiḻaṅga-nāḍu on the southern bank. Another fragmentary record in the temple refers to some gift of gold.
351	**Chinna-Dharapuram.**—On the north wall of the central shrine in the Muṉimuktīśvara temple.	Koṅgu	Vīra-Chōḷadēva	20th year	Do.	Built in. Seems to refer to some gift made by....Śokkaṉ.
352	On the same wall	Do.	Kulōttuṅga-Chōḷadēva	18 + 1st „	Do.	Incomplete.
353	Do.	Do.	Do.	18th „	Do.	Refers to some gift made to the temple of Muṉiyaṟkuḍai-īśvarattu-Mahādēvar by Ikkaḍaṉṉaṉ-Śōlagaṉ.
354	Do.	..	....	15h „	Do.	Records a gift of land by a merchant named Kāḷi Puliyaṉ for special offerings to the deity on Sundays.
355	On the east wall of the same shrine	..	....	..	Do.	States that ¼ *poṉ* was spent on some jewel for the goddess Umai of the temple.
356	Do.	Koṅgu	Kulōttuṅga-Chōḷadēva	18th year	Do.	Registers an agreement by four *Śivabrāhmaṇas* of the temple to burn a twilight lamp before the god for the money received by them from Nilaiyuḍaiyāṉ-Vīranārāyaṇaṉ.
357	On the east and south walls of the same shrine.	Do.	Do.	Do.	Do.	Records some gift of gold by Nilaiyuḍaiyāṉ-Vīranārāyaṇaṉ (see No. 356 above).
358	On the south wall of the same shrine.	..	....	..	Do.	States that this is the stone presented by Kāvidi Kōvaṉ-Kōvaṉ *alias* Aruḷpeṟṟāṉ of Kaḷandai in Vayaraikkal-nāḍu.
359	On the same wall	..	....	..	Do.	Mentions that the stone was presented by Ayyaṉ-Kaṇavaḍi-toṇḍaṉ, on behalf of Śāttaṉ-Nichchi, a Malaiyāḷaṉ of Veḷḷappa-nāḍu in Malai-maṇḍalam.
260	Do.	..	....	..	Do.	Built in at the beginning. Records another gift of three stones by a merchant (name lost) of Marudantakapuram in Taṭṭaiyūr-nāḍu.
361	Do.	..	....	..	Do.	Another gift of stone by a carpenter of Veḷḷagal named Śiṅgaṉ-[Ku]ruḍaṉ *alias* Jayaṅkoṇḍaśōḷa-taṭṭaṉ.
362	Do.	..	....	..	Do.	States that the stone was the gift of Muṉiyadāḷ, daughter of Ānandakkūttaṉ, a barber of Ādaṉūr *alias* Rājarājapuram.
363	Do.	Koṅgu	Kulōttuṅga-Chōḷadēva	17th year	Do.	Registers a gift of 1 *kaḻañju* of gold by Nakkaṉ-Kaṇṇaṉ *alias* Chandraśēkhara-Pallavaraiyaṉ, for a twilight lamp in the temple.

B.—Stone inscriptions copied in 1927-28—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
	TRICHINOPOLY DISTRICT—*cont.* KARUR TALUK—*cont.*					
364	On the same wall	Koṅgu	Kulōttuṅga-Chōḷadēva	17th year	Tamil	Registers a gift of 2 *kaḻañju* of gold by Sūryadēvaṉ-Śeṅgadirśelvaṉ *alias* Rājēndraśōḷa-Mūvēndavēḷāṉ, for burning two twilight lamps in the temple of Muṉiyaṟkuḍai-Mahādēvar.
365	Do.	Chōḷa	Do.	..	Do.	Begins with the introduction பூமரு புவா etc. Damaged. Seems to record an agreement given by the *nagarattār* and the *iḷamaiyār* of Ādaṉūr to measure some stipulated quantity of paddy for conducting a festival to the god, in return for the interest on some money endowed by Vīra-nārāyaṇa-Māvalivāṇarāyaṉ.
366	On the north wall of the *maṇḍapa* in front of the same shrine.	Koṅgu	Kōnērinmaikoṇḍāṉ Vīra-Chōḷadēva	..	Do.	Built in at the ends of lines. Seems to relate to a gift of money for taking the god in procession on a particular day.
367	On the same wall	Do.	Vīra-Rājēndradēva	8th year	Do.	Incomplete. Mentions the god Muṉiyaṟkkuḍai-Īśvaram-Uḍaiyār.
368	On the south wall of the same *maṇḍapa.*	Do.	Do.	19th "	Do.	Registers a gift of land in Kaṇṇapuram by Kulōttuṅga-śōḷaṉ-aṇaikkarar for providing offerings during the early waking ceremony of the god Muṉiyarkkuḍai-Īśvaram-Uḍaiyār.
369	On the west wall of the same *maṇḍapa.*	Do.	Rajakēsarivarman *alias* Tribhuvanachakravartin Vīra-Rajēndradēva.	..	Do.	Records a gift of gold by Kuḷagaṉ-Pugaḻābharaṇaṉ of Veṇṇiputtūr for providing for the anointment of the god Muṇaiyarkkuḍai-Īśvaram-Uḍaiyār with oil.
	SOUTH KANARA DISTRICT. MANGALORE TALUK.					
370	**Polali Ammunaje.**—On the back of the image set up on the right side of the entrance into the Durga-Paramēśvarī temple.	..	....	..	Kannaḍa (archaic)	Records the death of Nandakamba in Āḷvara's battle.
371	On the back of another image set up on the left side of the same entrance.	..	....	..	Do.	Damaged. States that Uḻiya Viṭṭiga caused (this stone?) to be made.
372	On the *dīpastambha* of the same temple.	..	....	Śaka 1429, Prabhava, Phālguṇa, ba. 5, Monday.	Kannaḍa	Much damaged. Mentions a certain Tirumalarāya Chauṭapa.
373	On the base of the *dhvajastambha* of the same temple.	..	....	Śaka 1656, Pramādicha, Phālguṇa, śu. 2.	Do.	States that this is the gift (*sēve*) of Palipāḍi-Aṇṇu-Seṭṭi made by the command of Chaüṭa.
374	On a piece of carved slab lying near the same *dhvajastambha.*	Āḷupa	....-Pāṇḍya Paṭṭigadēva	..	Do.	Mentions a certain Biravadi [Cha]ndayya.
375	On a broken pillar planted in front of the same temple.	..	....	..	Kannaḍa (archaic)	Incomplete. Only the introductory portion is preserved.
376	On a slab set up in a field near Ammuṇaje-guṭṭa in the village.	Vijayanagara	Prauḍha-Mallikārjunadēvarāya-Mahārāya 'ruling from Vijayanagara.'	Śaka 1387, Parthiva, Siṁha 15, Wednesday.	Kannaḍa	Refers to Rāmachandra-Daṇāyaka, the Mahāpradhāna of the king, as administering the kingdom under the royal seal and Viṭharasa as governing Maṅgaḷūru-rājya. Records a grant of land at Ammuḷiñja by four brothers of Puttige to a lady to arrange for the regular maintenance of worship and offerings and perpetual lamps to the image of Poḷaladēvi out of the specified quantity of paddy yield from the field.
377	**Kariyangala** (hamlet of Polali Ammunaje).—On a stone set up in a field at Kalkutta.	..	....	Krōdhin, Siṁha 15	Do.	Records a gift of land to the temple of Hoḷaladēva by a Brahman in the reign of Baṅkidēvarasa.

378	On a stone set up in a field called Amroli.	..	....	..	Do.	Seriously damaged. Records a gift of cocoanut-oil for a perpetual lamp.
379	On a stone in a field called Poḷalimaru.	Āḷupa	Raṇasāgara	..	Do. (archaic)	Records a fight in which Nāgamma of the Kayya-vaṁśa who was known as Śūdraka destroyed his enemy. States that Raṇasāgara made a gift in appreciation of his valour.
380	On a stone set up in a field at Baḍake-bail (Kariyaṅgaḷa).	Do.	Kumāra-Pāṇḍya Jayasiṅgarasa	..	Kannaḍa	Records a gift of land to the goddess Hoḷaḷa-Bhaṭṭārakī by the king.
381	**Bantwal-Muda.**—On a stone set up in Modankappu.	Vijayanagara.	Hariyappa-Oḍeya, son of Vīra Bukkaṇṇa-Oḍeya.	Śaka 1299, Piṅgaḷa, Siṁha 10, Saturday.	Do.	Gift of land to the temple of Timirēśvara by a Seṭṭi when Paṇḍaridēva was governing Maṅgaḷūru-rājya.
382	On a stone set up in a field called Kallumaru.	Do.	Prauḍha-Dēvarāya	Śaka 1 ***, Pramōda.	Do.	Much damaged. Seems to register a gift for the merit of the king.
383	On a stone set up in a field belonging to the Patel of Addūru.	..	....	Śaka 135[7], Ānanda . . . Sunday.	Do.	Much damaged. Registers a gift of land.
384	On a stone in a field called Pelatimarukamla.	Vijayanagara.	Vīra Bukkaṇa-Voḍeya	Śaka 1287, Bhādrapada, ba. 6, [Monday].	Do.	Much damaged. Registers a gift of land made by Mādarasa of Maṅgaḷūru(-rājya) to some Brāhmaṇas with the stipulation that they should give a part of the produce every year to the temple of Maṁjinātha.
385	**Pallipaddi-Belur.**—On a stone set up in a field.	..	....	Śaka [1393], Khara, Mēsha 17, Vaḍḍavāra.	Do.	Damaged. Seems to register an agreement between Penaṁṇa-Arasa and Bommaṇṇa-Arasaru.
386	On another stone set up in a field	..	....	Śaka 1[3]9[3], Khara, Mīna 17, Vaḍḍavāra.	Do.	Much damagad. Registers a reciprocal agreement between Bommaṇṇa-Arasa and Pemnaṇṇa-Arasa.
	PUTTUR TALUK.					
387	**Subrahmanya (Kukke).**—On a stone set up near the north wall of the *prākāra* of the Subrahmaṇya temple.	..	....	Kali year 4488, Prabhava, Pausha, ba. 3.	Sanskrit (in Kannaḍa).	Damaged. Registers a gift to some Brahmans by Mādhavāryya, lord of Gōvāpura, for worship of the god Subrahmaṇya.
388	On another stone set up in front of the same temple.	Vijayanagara.	Vīra Hariyappa-Voḍeya	Śaka 1301, Siddhārthin, Mārgaśira, ba. 10.	Kannaḍa	Much damaged. Seems to register a gift of gold.
389	**Bilinili.**—On a stone lying in front of the ruined temple of Gōpālakṛishṇa.	Do.	Dēvarāya-Mahārāya	......, Sādhāraṇa, Kārttika, śu. dvādaśī.	Kannaḍa (in Nāgarī).	Very much damaged.
	UDIPI TALUK.					
390	**Yelluru.**—On a slab set up in a field at Maniyūr (hamlet of Yellūru.)	Do.	....	..	Do.	Damaged after the third line.
391	On a slab set up in the *prākāra* of the Viśvēśvara temple (Yellūru).	..	....	Śaka 1407, Krōdhin, Mīna 25, Sunday.	Kannaḍa	Records a mutual agreement regarding two pieces of land between Vīra-Bhaṅkarasa and Kunda-Verggaḍe, the *dēvaraḍiya* (?), entered into in the presence of god Mahādēva at Yellūru.
392	On another slab set up in the same *prākāra*.	..	....	Śaka 1421 (expired), Siddhārthin, Dhanus 28, Friday.	Do.	Records an agreement of mutual fidelity between Śaṅkarādi Kunda-Heggaḍe and Tirumala-Arasa Madda-Heggaḍe to render faithful service at all times against the enemies attacking Yēlūru and Kāpu.
393	On a third slab lying near the well in the same *prākāra*.	..	....	Śaka 1412 (wrong), Kīlaka, Vṛiśchika 14, Wednesday.	Do.	Agreement between Dēvaraḍiya *alias* Kunda-Heggaḍe and Kinnikka-Veggaḍe entered into in the presence of god Mahāliṅga at Yellūru to live amicably for ever without molesting each other's lands.
394	On a fourth slab set up in the same *prākāra*.	..	....	Śaka 1409, Viśvāvasu, Tulā, Thursday.	Do.	Records a grant of land by purchase for a perpetual lamp in the temple of Viśvanāthadēva at Yellūru and for feeding a Brahman in the *satra* attached to it, by Dēvaraḍiya *alias* Kunda-Verggaḍe.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
	SOUTH KANARA DISTRICT —*cont.*					
	UDIPI TALUK—*cont.*					
395	**Yerumal.**—On a pillar set up in the *prākāra* of the Janardana temple.	..	....	Piṅgaḷa, Vṛiśchika 30.	Kannaḍa	Records an endowment made by Gaṇapaṇa with the consent of Tirumalarasa and others for worship, offerings and lamps to god Janārdanadēva at Ya[ṛa]rmāḷa and for feeding Brahmans.
396	On a slab set up in the same *prākāra*.	Vijayanagara.	Harihararāya	Śaka 1[3]24, Chitrabhānu.	Do.	Registers a grant of land after purchasing it from some private persons, by Gaṇapaṇṇa son of Lakhkhappa, for the feeding of Brahmans in the temple of Janārddanadēva of Yermāḷa, while Basavaṇṇa-Oḍeya was governing Bārakūru-rājya.
	COONDAPOOR TALUK.					
397	**Sankaranarayana.**—On a slab set up in the *prākāra* of the Śaṅkara-Nārāyaṇa temple.	Vijayanagara.	Sadāśivarāya-Mahārāya 'ruling from Vijayanagara'.	Śaka 1485, Dundubhi, Jyēshṭha, śu. 7, Sunday.	Do.	Records the construction of a *maṭha* for Virūpākshadēva and his disciples, at Śaṅkara-Nārāyaṇa referred to as the sacred place in Tuḷu-rājya, and a gift of land for its maintenance after purchasing it from a certain Kēśava-Hebāruva, for the merit of his parents by Sadāśivarāya-Nāyaka of Keḷadi, son of Chauḍa-Gauṇḍa and Virupamma, who was the ruler of Araga, Gutti-36, Tuḷu-rājya, Bārakūru and Maṅgalūru.
398	On another slab set up in the same *prākāra*.	Do.	Sadāśivarāya-Mahārāya	Śaka 14[66], [Krōdhin], Chaitra, śu. 6, Friday.	Do.	Much damaged. Registers a grant of land after purchase to the god Śaṅkara-Nārāyaṇadēva.
399	On a slab lying in front of the tank in the same temple.	..	....	....Monday.	Do.	Much damaged. Seems to record a gift of land for offerings, worship and lamps to god Śaṅkara-Nārāyaṇadēva.
400	On a slab lying in a field near Haḷe-Agrahāra.	Vijayanagara.	Harihararāya 'ruling from Dōrasamudra.'	Kali (wrong for Śaka), 1324, Vishu, Śrāvaṇa, śu. 12.	Do.	Much damaged. Records a grant of land and money for worship and offerings to god Śaṅkara-Nārāyaṇa of Koḍagi by some individuals, while Bassavaṇṇa-Oḍeya was governing the Bārakūru-rājya under the orders of the Mahāpradhāna Gōpeya-Daṇṇā[yaka].
401	On a slab set up in a field near Hirebail (hamlet).	Do.	Vīra Bukkaṇṇa-Oḍeya	Śaka 1302, Siddhārthin, Chaitra, śu. 1, Sunday.	Do.	Records a grant of some lands and an oil-mill by the Mahāpradhāna Mallaya-Daṁṇāyaka for offerings and lamps to the god Śaṅkara-Nārāyaṇadēva of Koḍagi.
402	On a slab set up in a field near Kaiyani (hamlet).	Do.	Vīra Bukkaṇa-Oḍeya	Śaka 1278, Durmukhi, Māgha, śu. 1[0], Tuesday.	Do.	Damaged. Records a gift of land for worship and oil for a lamp by Malepa-Daṇṇāyaka to the temple of Śaṅkara-Nārāyaṇadēva of Koḍagi.
403	**Kolluru**—On a slab (broken in three pieces) lying in the choultry attached to Śrī-Mūkāmbikā temple.	Do.	Vīra Virūpaksharāya 'ruling from Vidyanagarī.'	Śaka 1404 (expired), Plava, Māgha, śu. 15, Sunday.	Do.	Records a gift of land by the Sāvanta Baṅki-Arasa Honnakaṁbaḷi for offerings to the temple of Mūkāmbikādēvī at Kolūru, when Paṁḍaridēva-Oḍeya was governing Bārakūrū-rājya under the Mahāpradhāna Siṅgaṇa-Daṇṇāyaka.
404	**Basrur.**—On a slab set up in the outer *prākāra* of the Mahāliṅgēśvara temple.	Do.	Vīrapratāpa Dēvarāya-Mahārāya 'ruling from Vijayanagara'.	Śaka 1366, Raktākshi, Pushya, śu. 15, Monday.	Do.	Records a gift of money at 1 *honnu* (gold) on every ten realized by the *nakharadavaru* (merchants) of Dharmapaṭṭaṇa to the temple of Nakharēśvarada Mahādēva at the instance of several *Seṭṭikāras* of Paḍavakēri as *prāyaśchitta* for their murder of two men of that community, while Timmaṇa-Oḍeya was governing Bārakūru-rājya.

405	On another slab set up in the same *prākāra*.	Do.	Mallikārjunarāya, son of Dēvarāya, 'who instituted the elephant hunt.'	Śaka 1377, Bhāva, Māgha, śu. 5.	Do. ..	Records an agreement made when Paṇḍaridēva-Oḍeya was ruling Bārakūru, between two sections of *Seṭṭis* in the presence of god Vishṇumūrti that they should maintain the grants to Tuḷuvēśvara and other gods, and that they should abide by the settlement of the boundary of their respective localities.
406	On the third slab in the same place	Do.	Mallikārjuna, son of Prauḍha Immaḍi-Dēvarāya.	Śaka 1387, Pārthiva, Vaiśākha, ba. 5, Wednesday.	Do. ..	Refers to Paṇḍaridēva-Oḍeya as ruling Bārakūru and Tuḷu-rājya, under the orders of the Mahāpradhāni Rāmachandra-Daṇṇāyaka-Oḍeya. Records a grant, made by the latter to the temple of Mahadēva of Paḍuvakeṛe at Basrūr on the occasion of a lunar eclipse, of some taxes due to the king from the Haṁjamānadavaru (community) of the place.
407	On the fourth slab in the same place	Do.	Dēvarāya-Mahārāya 'ruling from Vijayanagara.'	Śaka 1363, Durmati, Phālguṇa, śu. 10, Tuesday.	Do. ..	Registers a gift of land and garden by a certain Kōṭiyaṁṇa-Seṭṭi for the conduct of worship on special occasions in the temple of Paḍuvakēriya-Mahadēva at Basrūr, when the Mahāpradhāna Baṅkarasa-Oḍeya was ruling the Bārakūru-rājya under the orders of the king.
408	On the fifth slab in the same place	Do.	Harihara-Mahārāya 'ruling from Vijayanagara.'	Śaka 1322, Vikrama, Śravaṇa, ba. [6, Wednesday].	Do. ..	Records a gift of land by a certain Mādaṇṇa-Seṭṭi to Śiṅgaṇṇa-Ayyagaḷu, son of Chakravarti-Upādhyāya, a *vidvān* of the Śiṅgēri-maṭha for a specified quantity of rice for daily offerings to Nandikēśvara in front of the temple of Nakharēśvara at Basrūr and gold for the car festival of Uḷḷūradēva. The gift was made when Basavaṇṇa-Oḍeya was ruling Bārakūru under the king.
409	On the sixth slab in the same place	Do.	....	Prajapati	Do. ..	Damaged. Records a gift of 350 *varāhas* left in charge of the residents of Ānegaḷi village by Bommaṇa-Hegaḍe and his brother Timmaṇa-Seṭṭi for the maintenance of worship to the god and goddess in the temple of Mahadēva.
410	On the seventh slab in the same place.	Do.	Bhujabala Narasiṁha-Mahārāya 'ruling from Vijayanagara.'	Śaka 1432 (expired), Śukla, Māgha, śu. 5, and Īśvara, Chaitra, ba. 8, Tuesday.	Do. ..	Mentions Mallappa-Nāyaka the younger brother of Kurugōḍu Sōvaṇa-Nāyaka as governing the Bārakūru-rājya. Records a gift of tax-free land in two villages of Hārunāḍu for worship, offering and lamps to the god Mahādēva of Paḍuvakēri in Basrūr by Mallapa-Voḍeya out of subscriptions (*kāṇike*) raised from the several residents of the village. Also records another gift to the same god by a certain Saṅkamma on the second date.
411	On the eighth slab in the same place.	Do.	Kṛishṇarāya-Mahārāya 'ruling from Vijayanagara.'	Śaka 1450 (expired), Sarvadhāri, Kārttika, śu. 1.	Do. ..	Mentions Aḷiya Timmaṇa-Oḍeya as governing Bārakūru-rājya. Records the construction of a *maṭha* attached to the temple of Nakharēśvara-Śrī-Mahāliṅgadēva of Paḍuvakēri in Basrūr by a certain Saṅkara-Seṭṭi, son of Sōva-Seṭṭi, and an endowment for its maintenance by his son Malla-Seṭṭi. Also registers other gifts to the same temple by some individuals.
412	On the ninth slab in the same place.	Do.	Mallikārjuna-Mahārāya 'ruling from Vijayanagara.'	Śaka 1374, Prajōtpatti, Pushya, śu. 1.	Do. ..	Records a gift of 121 *honnu* made at the instance of Dēvarāya-Mahārāya by Bhanappa-Oḍeya the Governor of Bārakūru-rājya to conduct the *bhōgapātra* twice a day in the temple of Nakharēśvara at Basrūr. This amount was to be realized from the *siddhāya* tax.
413	On the tenth slab in the same place	..	....	Śaka 1465 (expired), Śōbhakṛit, Chaitra, śu. 1.	Do. ..	Records gifts of money by Hāsubu-Seṭṭi and his brother Nāraṇa-Seṭṭi for conducting *Rudrapūjā* in the temple of Mahāliṅgadēva of Basurūru.
414	On the eleventh slab in the same place.	Vijayanagara.	Dēvarāya-Mahārāya 'ruling from Vijayanagara.'	Śaka 135[6], Pramāthin, Kārttika.	Do. ..	Mentions the Mahāpradhāna Chandarasa-Voḍeya as ruling the Bārakūru-rājya. Records a grant of land by a certain Yīśara-Seṭṭi for burning a perpetual lamp and for feeding a specified number of Brāhmaṇas during the several services in the temple.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
	SOUTH KANARA DISTRICT —*cont.*					
	COONDAPOOR TALUK—*cont.*					
415	On the twelfth slab in the same place.	..	Nāgadēvarasa, son of Balla-Mahādēvī, 'ruling from the capital Bārahakanyāpura'.	Śaka 1213, Khara, Māgha, ba. 10, Thursday, Kumbha 20.	Kannaḍa ..	Damaged. Registers a gift of a flower-garden to the god Nakharēśvaradēva of Basurūru.
416	On the thirteenth slab in the same place.	Āḷupa ..	Pāṇḍyachakravarti Bhujabalavīra Kaviyāḷu[pēndradēva].	Śaka 1077, Bhava, Dhanus, Saṅkramaṇa.	Do. ..	Damaged. Seems to record a gift for providing offerings to Gaṇapati in the presence of the god Nakharēśvara at Basuṟepura.
417	On the fourteenth slab in the same place.	Vijayanagara.	Dēvarāya-Mahārāya	Śaka 1[3]66, Raktākshi, Āshāḍha, śu. 10, Thursday.	Do. ..	Mentions Timmaṇa-Oḍeya as governing Bārakūru-rājya. Records a gift of land by the *Seṭṭis* of Paḍuvakēṟi in Basrūr to a certain Nāraṇa-Seṭṭi who made a grant of some paddy out of the lands to the priests of the temple of Nakharēśvara.
418	On the fifteenth slab in the same place.	Do.	Harihara-Mahārāya	Śaka 1323, [Vṛisha], Vaiśākha, ba. 5, Monday.	Do. ..	Mentions Basavaṇṇa-Oḍeya as governing Bārakūru-rājya. Records a gift of land to the temple of Tuḷuvēśvara by Tuḷuvaka-Heggaḍiti for worship and lamps in the temple and for a feeding house.
419	On the sixteenth slab in the same place.	Āḷupa ..	Kulaśēkharadēva	Manmatha, Makara 18, Monday.	Do. ..	Damaged. Seems to record a gift to the temple of Nakharēśvara of Basuṟūr.
420	On the seventeenth slab in the same place.	..	Nāgadēvarasa, son of Balla-Mahādēvi ..	Śaka 1220, Kumbha 20.	Do. ..	Much damaged. Seems to record a gift to the temple of Nakharēśvara.
421	On a slab set up in the *prākāra* of the Veṅkaṭaramaṇa temple.	Vijayanagara.	Vīra-Bhujabala Narasiṅgarāya-Mahārāya	Śaka 1[4]03 (expired), Pramōdūta, Vaiśākha, śu. 7.	Do. ..	Mentions Mallappa-Nāyaka, younger brother of Sōmaṇṇa-Nāyaka of Kuṟugōḍ as governing Bārakūra-rājya. Records a gift of land and money by the residents of Basrūr for the conduct of offerings and worship to the god Tirumaladēva at Paḍuvakēri in Basuṟūr.
422	On another slab in the same place	Do.	Achyutarāya-Mahārāya	Śaka 1456 (expired), Vijaya, Āshāḍha, śu. 11.	Do. ..	Records the grant made for the prosperity of the king, of a village named Haṭṭiya Kuduru to the temple of Tirumaladēva for offerings, lamps etc., by Koṇḍappa-Voḍeyaru, who was governing Bārakūr-rājya under the orders of Saṁkaṇṇa-Nāyaka.
423	On the third slab in the same place	Do.	Narasiṅgadēvarāya-Mahārāya	Śaka 1427 (expired), Prabhava, Kārttika, śu. 15, Saturday.	Do. ..	Records the grant of land in the village Kanda-ura and gold for offerings and lamps in the temple of Tirumaladēva by Basavarasa-Oḍeya for the prosperity of the king.
424	On a slab set up in a building site north of the Doḍḍakeṟekaṭṭe tank.	Do.	Kṛishṇarāya-Mahārāya	Śaka 1441 (expired), Vikrama, Chaitra, śu. 14, Sunday.	Do. ..	Mentions Vijayapp-Oḍeya as governing Bārakūru-rājya. Records a grant of land by purchase, by a certain Nāraṇa-Seṭṭi for feeding some Brahmans and a gift of money for offerings and worship in the temple.
424A	On the same slab (reverse) ..	..	....	Khara, Mārgaśira, śu. 1, Thursday.	Do. ..	Records the construction of a temple for Durgā near that of Mahāliṅgadēva and an endowment for the conduct of worship and providing offerings etc., to the deity by a certain Lajjiya Sadānanda-Seṭṭi.
425	On another slab set up in a private building site to the north of the same tank.	Vijayanagara.	Kṛishṇarāya-Mahārāya	Śaka 1440 (expired), Pramāthin, Kārttika, śu. 2, Tuesday.	Do. ..	States that Bārakūru-rājya was granted by the king to Ratnapp-Oḍeya and that his son Vijayapp-Oḍeya was governing it. Records the construction of a *maṭha* by Tirumakka-Seṭṭiti, wife of Nāraṇa-Seṭṭi of Paḍuvakēṟi, and registers an endowment of land for its maintenance.
426	On a slab set up in the back-yard of a ruined house to the west of the same tank.	..	....	..	Do. ..	Records a gift of land and money.

427	On a slab set up in front of a house to the south of the same tank.	Vijayanagara	Virūpāksha-Mahārāya	Śaka 1394 (expired), Nandana, Bhādrapada, ba. 9, Wednesday.	Do.	Mentions Bārakūru-rājya as being governed by Viṭṭharasa-Oḍeya. Records a grant of land by a certain Dugga-Seṭṭi and his three nephews to one Siriyappagaḷu, for worship and offerings to Kāśi-Viśvanatha which he had brought on his return from a pilgrimage to Vāraṇāsi.
428	On another slab set up in the same house.	Do.	Do.	Do.	Do.	Records a gift of land by the four persons mentioned above for the maintenance of a *maṭha* built by them.
429	On a slab lying in the site of another house to the south of the same tank.	Do.	Mallikārjuna-Mahārāya	Śaka 137[2], Pramōda, Vaiśākha, śu. 13, Friday.	Do.	Liṅgapa-Oḍeya is mentioned as the governor of Bārakūru under the king. Records an endowment of land by Kōṭiyakka-Nāyakitti and her son Mādavaṇṇa-Seṭṭi for the maintenance of the *maṭha* at Paḍuvakēri.
430	On a slab lying in the back-yard of another private house to the south of the same tank.	Do.	Dēvarāya-Mahārāya	Śaka 1359, Naḷa, Āśvija, śu. 10, Friday.	Do.	Mentions Aṇṇappa-Oḍeya as the governor of Bārakūru. Records a grant of land for the feeding of Brahmans in the *maṭha* (mentioned above).
431	On a slab set up in front of a private house to the south of the tank Saṇṇakeṟekaṭṭe.	Do.	Kṛishṇarāya-Mahārāya	Śaka 1446	Do.	Viṭharasa-Oḍeya, son of Lakshmīnārāyaṇa-Karaṇika is mentioned as the governor of Bārakūru. Records a grant of land at Kundāpūr purchased from Vāsudēva-Uḍupa by Nārāyaṇa-Munila for the conduct of worship in the temple of Lakshmīnārāyaṇa built by himself and Kupaṇa-Seṭṭi and for a *maṭha*.
432	On another slab set up in a private house in the same place.	Do.	Sadāśivarāya	Śaka 1471 (expired), Kīlaka, Kārttika, śu. 1.	Do.	Records the renovation of a *maṭha* built by Kallu-Seṭṭi and a grant of land for it by Chimmacha-Seṭṭi.
433	On a slab set up on the road-side to the west of the same tank.	Do.	Sadāśivarāya-Mahārāya	Śaka 1476 (expired), Ānanda, Kārttika, śu. 1.	Do.	Mentions Bārakūru-rājya as being governed by Mallappa-Voḍeya under Sadāśivarāya-Nāyaka, the ruler of Tuḷu-rājya. Records the construction of a *maṭha* and a grant of land by purchase for its maintenance by a certain Timmayya-Seṭṭi.
434	On a slab lying in the back-yard of the house belonging to a certain Ānandakṛishṇa.	Do.	Veṅkaṭapatirāya	Śaka 1522, Kīlaka, Chaitra, śu. 1.	Do.	Records a similar grant of land by a certain Ajja-Naraṇa-Seṭṭi for the maintenance of a *maṭha* built by him at Paḍuvakēri.

APPENDIX C.

List of photographs taken during the year 1927–28.

No.	District. Locality.	Description.	Size.
	TANJORE.		
1021	Peruñjēri ...	Temple outside the village—Seated image of the Buddha	Full.
1022	Do. ...	Śiva temple—Metallic image of Chandraśēkhara ...	Half.
1023	Do. ...	Do. do. Kirātārjunamūrti ...	Do.
1024	Tiruvāḍuturai.	Do. do. Naṭarāja	Full.
1025	Do.	Do. do. Śivakāmasundarī ...	Do.
1026	Do.	Do. do. Āliṅganamūrti (front view).	Do.
1027	Do.	Do. do. do. (back view).	Do.
1028	Do.	Do. do. do. (side view)	Half.
1029	Do.	Do. do. do. (side view).	Do.
1030	Do.	Do. Stone image of sage Tirumūlar ...	Full.
1031	Do.	Do. Sculpture in relief of a devotee ...	Half.
1032	Do.	Do. do. do. ...	Do.
1033	Do.	Do. do. two devotees ...	Do.
1034	Do.	Do. do. do. ...	Do.
1035	Achyutamaṅgalam.	Do. Stone image of Chandraśēkhara ...	Full.
1036	Do.	Do. do. Vīṇādhara-Dakshiṇāmūrti.	Half.
1037	Do.	Do. do. Ūrdhvatāṇḍavamūrti ...	Do.
1038	Do.	Do. do. a Ṛishi	Full.
1039	Do.	Do. do. Pārvatī, in penance (standing).	Do.
1040	...	Copper-plate grant No. 9 of 1927–28 (obverse) ...	Half.
1041	...	Do. (reverse) ...	Do.
1042	...	Seal of Do. ...	Do.
	TRICHINOPOLY.		
1043	Śrīraṅgam ...	Raṅganāthasvāmin temple—Stone statues of two Nāyaka kings.	Full.
1044	Do. ...	Do. do. ...	Do.
1045	Do. ...	Do. do. ...	Do.
1046	Do. ...	Do. do. ...	Do.
1047	Do. ...	Do. do. ...	Do.
1048	Do. ...	Do. Stone statue of poet Kambar (front view).	Half.
1049	Do. ...	Do. do. ... (side view).	Do.

C.—List of photographs taken during the year 1927–28—*cont.*

No.	District. Locality.	Description.	Size.
	TRICHINOPOLY—*cont.*		
1050	Śrīraṅgam ...	Ranganāthasvāmin temple—*Maṇḍapa* with the statue of Kambar.	Half.
1051	Pugaḻūr ...	Āṟunāṭṭār hill—South-east view	Do.
1052	Do. ...	Do. South view	Do.
1053	Do. ...	Do. First cavern on the southern side ...	Do.
1054	Do. ...	Do. Second cavern on the same side (from east).	Do.
1055	Do. ...	Do. do. (from west)	Do.
1056	Do. ...	Do. Brāhmī inscription on the brow of the first cavern.	Full.
	SOUTH ARCOT.		
1057	Śrīmushṇam ...	Varāha temple—Stone statue of a Nāyaka king ...	Half.
1058	Do. ...	Do. do. ...	Do.
1059	Do. ...	Do. do. ...	Do.
1060	Do. ...	Do. do. ...	Do.
1061	Do. ...	Do. do. ...	Do.
1062	Do. ...	Do. do. ...	Do.
1063	Do. ...	Do. do. ...	Do.
1064	Do. ...	Do. Two *yāḷi*-pillars	Do.
1065	Chidambaram ...	Naṭarāja temple—Dancing figure with label, inside the east *gōpura*.	Full.
1066	Do. ...	Do. do. ...	Do.
	TANJORE.		
1067	Rādhānara-simhapuram.	Śiva temple—Metallic image of Kirātamūrti (front and back views).	Do.
1068	Do.	Do. do. (side view).	Do.
1069	Do.	Do. do. (bust).	Half.
1070	Do.	Do. do. Lakshmī	Full.

APPENDIX D.

Principal dates from Appendices A and B to the *Annual Report* for 1927–28, calculated with the help of the *Indian Ephemeris*.

Appendix.	Number of inscription.	Details of dates with their English equivalents and remarks.
		WESTERN CHALUKYA.
		Trailōkyamalladēva.
B	11	Śaka [9]80, Viḷambi, Vaiśākha, full-moon, Monday, Vyatīpāta = A.D. 1057, April 21, Monday ; ·94.
		Bhuvanaikamalladēva.
,,	9	Śaka 991, Saumya, Āshāḍha, . . Tuesday, solar eclipse = A.D. 1069, July 21, Tuesday. There was a solar eclipse on this day.
		ALUPA.
		Kulaśēkhara.
,,	419	Manmatha, Makara 18, Monday. The cyclic year in this king's reign corresponds to A.D. 1176, and the date intended is probably January 12, Monday.
		PALLAVA.
		Kōpperuñjiṅgadēva.
,,	192	24th year, Kumbha, śu. chaturdaśī, Monday, Mūlā. Irregular. Śu. chaturdaśī and 'Mūlā' cannot combine in the month of Kumbha. Probably the date was A D. 1265, February 16, Monday ; ·62. On this day nak. Dhanishṭhā ended at ·24 and then Śatbhishaj commenced.
,,	194	24th year, Siṁha. śu. ashṭamī, Monday, Utt[irāḍam] = A.D. 1266, August 9, Monday ; ·92 : the nak. was, however, Anurādhā which was current till ·87 of the day.
		CHOLA
		Parakēsarivarman alias *Tribhuvanachakravartin Rājēndradēva.*
,,	193	5th year, Mithuna, . . . [cha]turdaśī, Tuesday. In the month of Mithuna, both ba. and śu. chaturdaśī were current on a Tuesday. The intended date might probably be one of the following :— (*a*) A.D. 1057, June 3, Tuesday; ·94. (*b*) A.D. 1057, June 17, Tuesday ; f.d.t. ·61. In the absence of the nakshatra, the date cannot be verified.
		Kulōttuṅga-Chōḷadēva (I).
,,	99	48th year, Dhanus, śu. pañchamī, Saturday, Śadaiyam = A.D. 1117, December 1, Saturday ; the tithi was however shashṭhī which ended at ·40 on Saturday ; nak. Śadaiyam ended at ·54.
,,	123	1[5]th year, Ṛishabha, ba. ashṭamī, Monday, Uttirāḍam. Probably A.D. 1085, May 19, Monday ; ·48 ; f.d.n. ·64 : the nakshatra was however Uttiraṭṭādi and not Uttirāḍam.
		Parakēsarivarman alias *Chakravartin Vikrama-Chōḷadēva.*
,,	97	2nd year, Ṛishabha, śu. 4, chaturthī, Tuesday, Uttirāḍam = A.D. 1120, May 18, Tuesday ; ·53 ; ·40. Śu. 4 and nak. Uttirāḍam cannot combine in the month of Ṛishabha ; but ba. 4 can combine. 'Śu.' is therefore a mistake for 'ba.' in the inscription.
		Rājakēsarivarman alias *Tribhuvanachakravartin Kulōttuṅga (II).*
,,	104	9th year, Makara, ba. . . daśī, Monday, Tiruvōṇam = A.D. 1141, December 29, Monday ; Ba. chaturdaśī ended at ·02 of the day. The nak. Pūrva-Āshāḍhā (not Tiruvōṇam as cited in the inscription) was current till ·39 of that day.

D.—Principal dates from Appendices A and B to the *Annual Report* for 1927-28—*cont.*

Appendix.	Number of inscription.	Details of dates with their English equivalents and remarks.
		CHOLA—*cont.*
		Tribhuvanachakravartin Rājarājadēva (II).
B	213	6 + 1st year, Karkaṭaka, ba. dvādaśī, Monday, Tiruvōṇam. Ba. dvādaśī and nak. Tiruvōṇam cannot combine in the month of Karkaṭaka. The intended date was probably A.D. 1153, July 20, Monday ; ·14 ; the nak. being was Ārdrā which was current till ·41 of the day.
”	86	19th year, Kumbha, ba. tritīyā, Monday, Hastā = A.D. 1165, February 1, Monday ; ·32 ; ·98.
”	103	5th year, Kanni, śu. pañchamī, Monday, Viśākhā = A.D. 1150, August 28, Monday ; f.d.t. ·18 ; f.d.n. ·35.
		Tribhuvanachakravartin Rājādhirājadēva (II).
”	122	8th year, Dhanus, ba. dvādaśī, Monday, Viśākha = A.D. 1170, December 6, Sunday ; ·70 ; ·58. The week-day cited in the inscription is perhaps a mistake.
		Tribhuvanachakravartin Kulōttuṅga-Chōḷadēva (III).
”	114	30th year, Dhanus, śu. trayōdaśī, Monday, Rōhiṇī = A.D. 1207, December 3, Monday. Śu. trayōdaśī was current throughout the day and the nak. Rōhiṇī commenced at ·70 on Monday and ended at ·80 the next day.
”	128	13th year, Kanni, śu. chaturdaśī, Friday, Pūraṭṭādi = A.D. 1190, September 14, Friday ; ·57 ; ·47.
		Tribhuvanachakravartin Rājarājadēva (III).
”	175	12th year, Tulā, ba. saptamī, Sunday, Punarpūśam = A.D. 1227, October 3, Sunday ; ·49 ; ·82.
”	201	18th year, Makara, śu. tritīyā, Wednesday, Śadaiyam = A.D. 1234, January 4, Wednesday ; ·36 ; ·67.
”	202	20th year, Makara, śu. pañchamī, Monday, Uttiraṭṭādi = A.D. 1236, January 14, Monday ; ·78 ; ·53.
”	205	19th year . . . . saptamī, Wednesday, Uttirāḍam. Probably A.D. 1235, April 11, Wednesday ; ·51 ; ·46. The month and the *paksha* (not quoted in the inscription) are Mēsha and bahuḷa respectively.
”	327	[*]7th year, Mēsha, śu. pañchamī, Monday, Svāti. Śu. pañchamī and nak. Svāti cannot combine in the month of Mēsha. The intended date was probably A.D. 1242, April 7, Monday ; ·29. The nak. was Ārdrā which was current till 89.
		PANDYA.
		Jaṭāvarman alias *Tribhuvanachakravartin Kulaśēkharadēva.*
”	297	9th year, Mīna, . . dvitīyā, Saturday, Rōhiṇī = A.D. 1199, February 27, Saturday; f.d.t. ·81. Rōhiṇī was not current on this day.
		Māṟavarman alias *Tribhuvanachakravartin Sundara-Pāṇḍyadēva.*
”	305	13 + 1st year, Mīna, śu. trayōdaśī, Aviṭṭam = A.D. 1229, February 23, Friday ; ·52 ; ·50. Śu. is evidently a mistake for ba , since śu. 13 and nak. Aviṭṭam cannot combine in the month of Mīna. There is also a date in the reign of Sundara-Pāṇḍyadēva IV. (i.e.) A.D. 1283, February 26, Friday ; ·93 ; ·73.
”	312	3rd year, Simha, śu. ēkādaśī, Monday, Mūlā = A.D. 1220, August 10, Monday ; f.d.t. ·68 ; ·64. This was, however, the 4th year of the king.

D.—Principal dates from Appendices A and B to the *Annual Report* for 1927–28—*cont.*

Appendix.	Number of inscription.	Details of dates with their English equivalents and remarks.
		PANDYA—*cont.*
		Māṟavarman Tribhuvanachakravartin Kulaśēkhara.
B	73	19th year, Vṛiśchika, ba. daśamī, Wednesday, Uttiram = A.D. 1333, November 3, Wednesday ; ·09 ; ·46.
,,	286	40th year, Siṁha 4, śu. tṛitīyā, Wednesday, Uttiram = A.D. 1307, August 2, Wednesday ; ·43 ; ·46.
,,	290	5th year, Kaṇṇi, śu. tṛitīyā, Wednesday, Anusha. There is no suitable date either in the reign of Māṟavarman Kulaśēkhara I or in that of Kulaśēkhara II. The intended date is probably A.D. 1271, September 9, Wednesday ; nak. Viśākhā was current on this day.
		Jaṭāvarman Sundara-Pāṇḍya (*Koṅgu* ?).
,,	223 and 224	14th year, Makara, śu. pūrṇai, Sunday, Pūśam. These inscriptions are found at Āṉaimalai in the Coimbatore district, and from palæography, they may be assigned to the 14th century A.D. The records of a Sundara-Pāṇḍya, probably a Koṅgu king, so far found in the present Koṅgu country do not give any astronomical details. We must wait for more dated inscriptions to fix his place in the Koṅgu genealogy.
		Jaṭāvarman alias *Tribhuvanachakravartin Vikrama-Pāṇḍya.*
,,	302	5th year, Vṛiśchika 13, ba. [trayō]daśī, Monday, Svāti = A.D. 1406, November 8, Monday ; ba. 13 was current till ·81 ; f.d.n. ·10.
		VIJAYANAGARA.
		Bukkaṇa-Oḍeya.
,,	384	Śaka 1287, Bhādrapada, ba. 6, [Monday]. Probably A.D. 1364, August 19, Monday.
,,	401	Śaka 1302, Siddhārthin, Chaitra, śu. 1, Sunday. If the week-day quoted in the inscription is a mistake for Saturday, the details correspond to A.D. 1379, March 19.
		Hariyappa-Oḍeya, son of Vīra Bukkaṇa-Oḍeya.
,,	381	Śaka 1299, Piṅgala, Siṁha 10, Saturday = A.D. 1377, August 8, Saturday. Śu. tṛitīyā was current till ·17 and the nak. Hastā till ·84 of the day.
		Harihara-Mahārāya (*II*).
,,	408	Śaka 1322, Vikrama, Śrāvaṇa, ba. [6, Wednesday] = A.D. 1400, August 11, Wednesday ; ·59. The nak. was Bharaṇī which was current till ·77 of the day.
,,	418	Śaka 1323, [Vṛisha], Vaiśākha, ba. 5, Monday = A.D. 1401, May 2, Monday ; ·94.
		Dēvarāya (*II*).
,,	404	Śaka 1366, Raktākshi, Pushya, śu. 15, Monday = A.D. 1444, December 25, Friday ; ·26 ; the week-day quoted in the inscription being probably an error.

D.—Principal dates from Appendices A and B to the *Annual Report* for 1927-28—*cont.*

Appendix.	Number of inscription.	Details of dates with their English equivalents and remarks.
		VIJAYANAGARA—*cont.*
		Dēvarāya—cont.
B	407	Śaka 13[illegible], Durmati, Phālguṇa, śu. 10, Tuesday = A.D. 1442, February 20, Tuesday ; ·29 ; the nk. was Punarvasu which was current till ·83 of the day.
,,	417	Śaka 1366, Raktākshi, Āshāḍha, śu. 10, Thursday = A.D. 1444, June 25, Thursday ; ·33.
,,	430	Śaka 1359, Naḷa, Āśvija, śu. 10, Friday = A.D. 1436, September 21, Friday ; but śu. 10 had ended at ·19 on the previous day.
		Mallikārjuna-Mahārāya.
,,	429	Śaka 13 [7] 2, Pramōda, Vaiśākha, śu. 13, Friday = A.D. 1450, April 24, Friday ; 83.
,,	376	Śaka 1387, Pārthiva, Siṁha 15, Wednesday = A.D. 1465, August 14, Wednesday ; but the date was Siṁha 16 and not Siṁha 15, as cited in the inscription.
,,	406	Śaka 1387, Pārthiva, Vaiśākha, ba. 5, Wednesday = A.D. 1465, May 15, Wednesday ; ·47.
		Virūpāksha-Mahārāya.
,,	427	Śaka 1394 (expired), Nandana, Bhādrapada, ba. 9, Wednesday = A.D. 1473, September 15, Wednesday ; ba. 9 was current the whole day and ended at ·02 the next day.
		Narasiṅgadēvarāya-Mahārāya.
,,	423	Śaka 1427, Prabhava, Kārttika, śu. 15, Saturday. The details given here are erroneous in one or more respects. The cyclic year Prabhava was current in Śaka 149 (A.D. 1507) and the intended date was probably A.D. 1507, October 20 Wednesday, śu. 15 having been current till ·94 of the day.
		Kṛishṇarāya-Mahārāya.
A	C.P. 1	Śaka 1210 (wrong), Sarvadhāri, Vaiśākha, śu. 13, Monday. Śaka 1210 must be a mistake for Śaka 1450, Sarvadhāri which fell within the reign of Kṛishṇarāya. The intended date was probably A.D. 1528, April 20, Monday ; here again śu. 13 is a mistake for śu. 3. The plate does not appear to be genuine.
B	13	Śaka 1444, Chitrabhānu, Pushya, śu. 10, Sunday, Makara-saṅkrānti = A.D. 1522, December 28, Sunday ; ·34. Nak. Bharaṇī was current till ·10 of the day and Kṛittikā commenced thereafter.
,,	424	Śaka 1441 (expired), Vikrama, Chaitra, śu. 14, Sunday = A.D. 1520, April 1, Sunday, the tithi śu. 14 being current throughout that day.
,,	425	Śaka 1440 (expired), Pramāthin, Kārttika, śu. 2, Tuesday = A.D. 1519, October 25, Tuesday ; ·62.
		Achyutadēva-Mahārāya.
,,	19	Śaka 1458, Durmukhi, Māgha, śu. 12, Monday = A.D. 1537, January 22, Monday ; ·97 ; the nak. was Ārdrā ; 95.
		Sadāśivarāya-Mahārāya.
,,	397	Śaka 1485, Dundubhi, Jyēshṭha, śu. 7, Sunday = A.D. 1562, May 10, Sunday ; ·77 : the nak. was Āślēshā ·29
,,	398	Śaka 14 [66], Krōdhin, Chaitra, śu. 6, Friday = A.D. 1544, March 28, Friday ; f.d.t. ·74. Mṛigaśīrsha commenced at 04 on Friday and ended the next day at ·15.

D.—Principal dates from Appendices A and B to the *Annual Report* for 1927-28—*cont.*

Appendix.	Number of inscription.	Details of dates with their English equivalents and remarks.
		VIJAYANAGARA—*cont.*
		Śrīraṅgadēva-Mahārāya 'ruling at Penugoṇḍa.'
B	23	Śaka 1513 Svabhānu (wrong), [Māgha], śu. 3, Thursday. The cycle year Svabhānu was current only in Śaka 1505 = A D. 1583. = A.D 1592, January 6, Thursday ; f.d. t. ·1.
		NAYAKA.
		Viśvanātha-Nāyaka Truveṅkaṭanātha-Nāyaka.
,,	288	Śaka 146 Kollam 719, Krōdhin, Tai 26, Wednesday, Uttiram, Paurṇamī The details are irregular.
		MYSORE.
		Kṛishṇarāja-Voḍeya 'ruling at Śrīraṅgapaṭṭaṇa'.
A	C.P. 7	Śaka 168, Kali 4864, Svabhānu, Phālguṇa, śu. 2, Sunday, Uttarābhādra, Śubha-yōga, Bālavākaraṇa = A.D. 1764, March 4, Sunday ; ·78 ; ·62.
B	233	Śaka 169, Kali 4818, Hēviḷambi, Adhika-Jyēshṭha, śu. 15. Probably A.D. 171, May 14, Tuesday.
		TRAVANCORE.
		Rāmavarman.
,,	261	Kollam 720, Āṇi 0, ba. trayōdaśī, Rōhiṇī = A.D. 1545, June 7, Sunday ; ·24 ; ·92.
		MISCELLANEOUS.
A	C.P. 8	Śaka 1658, Nala, Kārttika, śu. 15, Sunday = A.D. 1736, November 7, Sunday ; ·48 ; the nak. was Kṛittikā ·76.
B	4	Śaka ...., Āshāḍha, ... pāḍya, Monday, Solar eclipse. Probably A.D. 1258, June 3, Monday. There was a solar eclipse on this day.
,,	5	Śaka 1150, Āshāḍha, śu. pāḍyamī, Monday. Probably A.D. 1228, June 4, Sunday ; śu. prathamā was current till ·74. The date cannot be verified since the nak. is not given.
,,	10	Chāḷukya-Vikrama year 33, Sarva[dhāri], Phālguṇa, śu. 5, Vaḍḍavāra = A.D 1109, February 6, Saturday ; f.d.t. ·15
,,	35	Chāḷukya-Vikrama year 30 (wrong), Vikrama, Chaitra, śu. 3, Sunday. The details do not work out correctly both for Ch. Vik. 30 and for Vikrama. If, however, Vikrama is 'expired' the details would correspond to A.D. 1101, March 3, Sunday ; f.d.t. ·94. In the absence of the nak. the date cannot be verified.
,,	77	Śaka 1581, Kollam 834, Kaṭaka 32, ba. navamī, Rōhiṇī = A D. 1659, August 1, Monday : ·53 ; ·97.
,,	258	Śaka 1511, Kollam 764, Virōdhin, Āḍi 24, ba. saptamī, Wednesday, Vṛiddhi-yōga, Siṁha-karaṇa, Aśvatī = A.D. 1589, July 23, Wednesday ; ·88 ; ·64.
,,	32	Śaka 1589, Plavaṅga, Paṅguṇi 5, Sunday, Pūraṭṭādi = A.D. 1668, March 1, Sunday ; f.d.n. ·69. Paṅguṇi 4, and not Paṅguṇi 5, was a Sunday.
,,	26	Kollam 607, Āvaṇi 19, śu. daśamī, Saturday, Mūlā = A.D. 1431, August 18, Saturday ; ·60 ; ·24.
,,	37	Śaka 1429, Prabhava, Phālguṇa, ba. 5, Monday = A D. 1508, February 21, Monday ; ·39 ; the nak. was Viśākhā ·91.
,,	385	Śaka [1393], Khara, Mēsha 17, Vaḍḍavāra = A.D. 1471, April 13, Saturday ; on this day ba. 9 was current throughout and nak. Śravaṇa till ·10 of the day.

D.—Principal dates from Appendices A and B to the *Annual Report* for 1927-28—*cont.*

Appendix.	Number of inscription.	Details of dates with their English equivalents and remarks.
		MISCELLANEOUS—*cont.*
B	386	Śaka 1[3]9[3], Khara, Mīna 17, Vaḍḍavāra. This is evidently dated on the same day as No. 385, and the month Mīna is a mistake for Mēsha.
,,	391	Śaka 1407, Krōdhin, Mīna 25, Sunday. Probably A.D. 1485, March 20, Sunday. Mīna 24, and not Mīna 25 as cited in the inscription, was a Sunday.
,,	392	Śaka 1421 (expired), Siddhārthin, Dhanus 28, Friday. Probably A.D. 1500, December 25, Friday, but the cyclic year was Raudra.
,,	393	Śaka 1412 (wrong), Kīlaka, Vṛiśchika 14, Wednesday = A.D. 1488, November 12, Wednesday. Śaka 1410, and not Śaka 1412 was Kīlaka.
,,	415	Śaka 1213, Khara, Māgha, ba. 10, Thursday, Kumbha 20 = A.D. 1292, February 14, Thursday ; 57. Kumbha 20 is a mistake for Kumbha 21.
,,	424-A	Khara, Mārgaśira, śu. 1, Thursday. The inscription on the other side of the slab is dated in A.D. 1520 and on palæographical grounds the present inscription may be placed in the 16th century. The intended date was probably A.D. 1531, November 9, Thursday ; śu. 1 was current throughout that day.

PART II.

THE BRAHMI INSCRIPTIONS NEAR PUGALUR.

The earliest of the inscriptions copied during the year under review are the labels in Brāhmī characters, engraved, on the pillow-lofts of the rock-cut beds in the caverns on the low hillock called the Āṟunāṭṭār hill, two miles from Pugaḷūr, a village belonging to the Karur taluk of the Trichinopoly district, and a station on the Erode-Trichinopoly line of the South-Indian Railway. This hill now carries on its crest, a Subrahmaṇya temple which should have come into existence within the last 300 years. The place must have been a Buddhist colony in the third century B.C., to which time the Brāhmī inscriptions have to be assigned. Its location within 10 miles of Karur, which was in ancient days a town of considerable importance, reminds one of similar Buddhist settlements at Āṉaimalai, Aḻagarmalai and other places within a radius of about 10 miles from Madura, another important town of antiquity.

About 7 miles from the Āṟunāṭṭār hill is the village of Ardhanāripāḷaiyam. Here are found five beds chiselled out of a rock on the side of a boulder lying in the midst of a field, with a spring close to it called the *Aivarśuṉai*, *i.e.*, the spring of the five. The name of the spring is in conformity with the popular tradition that connects such beds and caverns with the five famous Pāṇḍava heroes. There are, however, no Brāhmī labels engraved on these beds.

Brāhmī inscriptions near Pugaḷūr.

The inscriptions on the Pugaḷūr hill are mostly damaged. They give the names of the persons who occupied the beds or had them cut. One of them (No. 343) is interesting as it makes mention of Karu-ūr and a *poṉ-vāṇigaṉ* (a goldsmith) of that city called Nitti who had this *adiṭṭāṉam* (seat) made. In the first cavern there is a comparatively long record of four lines (No. 348) which ends with the word *aṟattār* meaning 'those who follow the *aṟam* (*dharma*). As the rock is very much weather-beaten, it is difficult to make out this record completely. One of the monks of the Buddhist order mentioned in it whose name can be read clearly is a certain Kōsipaṉ-Ātaṉ. This word reminds us of Ātaṉ, the name borne by a few early Chēra kings. Puñjai-Pugaḷūr, a hamlet close by, has a Śiva temple in which a fragmentary Tamil record was copied (No. 350). This is, however, interesting as the name of Pugaḷūr is mentioned in it as Pugaḷiyūr. It was at Pugaḷiyūr that Jaṭilavarman, the donor of the *Madras Museum Plates*, fought one of his many battles with the Kongu king.

Pugaḷūr and Vañji.

A damaged record (No. 335) found in the temple at Nerūr, a village 6 miles from Karūr, mentions Karuvūr *alias* Vañjimānagaram. This information is important in connexion with the discussion as to the identification of Vañji with Karūr or with Tiruvañjikkaḷam near the modern Cranganore on the west coast. The point now to be settled is whether Karuvūr or Tiruvañjikkaḷam was the original Vañji.

THE CHOLAS.

2. The temples at Tiruppugalūr, Tiruppaḷanam and Tiruvalañjuḷi in the Tanjore district are famous, being celebrated in the *Dēvāram* hymns. The first has been sung by all the three Śaiva hymnists, and it was here that Saint Appar lived for a number of years and obtained final beatitude. Sundaramūrti-Nāyaṉār is also said to have been miraculously helped by the deity at Tiruppugalūr with gold bullion, when he was in urgent need of money for celebrating the Paṅguṇi festival of the god. Tiruppaḷanam is known as the birth-place of the great devotee Appūdi-Aḍigaḷ and it has been commemorated in the hymns of Appar and Tirujñānasambandha. Tiruvalañjuḷi also figures in the hymns of these two saints, and is reckoned by the Śaivites as a sacred place. It is mostly from these places that the Chōḷa inscriptions of the year's collection have been secured.

Rājakēsarivarman.

As usual, some of these records are dated in the reigns of unspecified kings bearing merely the titles Rājakēsarivarman and Parakēsarivarman. These could be assigned to particular kings only when there is any internal evidence that could help such identification. Of the records of Rājakēsarivarman copied this year, most of which come from Tiruppaḷanam in the Tanjore district, a few dated in the high regnal years 21 to 26 are for that reason assignable to Āditya I, the father of Parāntaka I. He was a Rājakēsarivarman, and is known to have had a reign running up to his 28th year. The script in which these records are engraved also points to such an early date for them. No. 161 refers to Vayiri-Aka . . . *alias* Tribhuvana-Mahādēviyār, the daughter of Kāḍupaṭṭigaḷ-Tamarmēttiyār, as the queen of Āditya. As the surname Kāḍupaṭṭigaḷ of the queen's mother appears to indicate her Pallava descent, it is probable that Āditya had espoused the daughter of a Pallava chieftain.

No. 169 refers to a certain Māṟapiḍugu Kaḷvaṉ Amarkālaṉ of Tirukkōṭṭiyūr who, to judge by the name, was presumably a Muttaraiya chieftain ruling over the tract round about Tirukkōshṭiyūr in the Ramnad district. These Muttaraiyas were vassals under the last of the Pallava kings as evidenced by the Śendalai pillar inscriptions, and some of them therefore were contemporaries of the early Chōḷa kings Vijayālaya and Āditya. It was from them that Vijayālaya is believed to have taken back the Chōḷa-maṇḍalam and founded the line of the Tanjore Chōḷas.

Parakēsarivarman.

3. Nos. 162 and 172 which are dated in the 2nd year of Parakēsarivarman may have to be attributed to Ariñjaya who is believed to have had a short reign of less than three years. The donor in these two grants was a certain Araiyaṉ Ādittaṉ-Vīmaṉ, the chief of Aṇḍuṟai. The suggestion was made in the *Annual Report* for 1921 (para. 26) that Vīmaṉt-Kundavaiyār, the mother of king Parāntaka II, may have been a Chāḷukya princess and the daughter of king Chālukya Bhīma II. The present inscription throws a doubt over that surmise, and it looks probable that she was a daughter of this chief Ādittaṉ-Vīmaṉ. This has to be confirmed by further evidence.

Prithivī-Gaṅgaraiyar.

No. 177 of the current collection belonging to the 26th year of a Rājakēsari varman states that Gaṅgamārttāṇḍaṉ *alias* Sembiyaṉ Prithivī-Gaṅgaraiyar, the son of Mahādēvar of Paṅgaḷa-nāḍu made a present of a wreath of *rudrāksha* beads to the god at Tiruppaḷanam. In No. 139 dated in the 11th year of Parakēsarivarman, a certain Prithivī-Gaṅgaraiyar is mentioned as the donor of a lamp to the Tiruppaḷanam temple; but the manner in which this name finds mention, viz., Aḷivin-Kaḷḷarśiyār *alias* Prithivī-Gaṅgaraiyar, the son (*magaṉ*) of Mahādēvar of Paṅgaḷa-nāḍu is not quite intelligible. There appears to be some confusion in this record, where another surname '[Vī]ramāttāṇḍaṉ' is also noted. No. 428 of 1902 dated in Śaka 871 (A.D. 949), mentions a certain Kaḷḷinaṅgai, a daughter of a Prithivī-Gaṅgaraiyar who had died at Aṟuṅguṉṟam. Paṅgaḷa-nāḍu, a sub-division of Palkuṉṟa-kōṭṭam, was the name of a tract of territory comprised in the North Arcot district. We know of several records in the North Arcot district mentioning a Prithivī-Gaṅgaraiyar, a feudatory of Parāntaka I, and who was later a chief under the Rāshṭrakūṭa king Krishṇa III.

Nos. 66 and 141, dated in the 16th and the 13th years respectively of a Parakēsarivarman, may be taken to belong to Uttama-Chōḷa whose queen Gōpaṉ-Śakappu- . . . is stated in the former to have made a certain land-endowment for the maintenance of a perpetual lamp in the temple of Kailāyam-uḍaiya-Nāyaṉār at Tiruppugalūr. The latter record states that the king was staying at Paḻaiyāṟu at the time of issuing the grant. Paḻaiyāṟu near Kumbakonam has already been referred to in inscriptions as an important place in the Chōḷa country.

Parāntaka I.

4. Of about a dozen incriptions belonging to Parāntaka I which relate to the usual gifts of sheep for perpetual lamps in temples, only one (No. 137) is of any interest. It gives the name of one of his queens as Śeyabhuvana-Chintāmaṇiyār,

who has already figured in No. 46 of 1923 (*Annual Report* for 1923, p. 102). The queen is mentioned as having been a native of Kāvirippūmpaṭṭiṇam, which was the capital of the Chōḷas in the *Śaṅgam* period.

Rājarāja I.

5. Only a few records of Rājarāja I have been copied. Of these Nos. 47 and 54 state that the king and his queen Nakkaṉ-Tillaiyaḷagiyār also called Pañchavaṉ-Mahādēviyār made certain endowments for the conduct of a festival, once every month in the temple at Tiruppugalūr on the day of Śatabhishaj which was the birth-day star of herself and of the king. The title Pañchavaṉ-Mahādēviyār suggests the possibility of the queen having been a princess of the Pāṇḍya (Pañchavaṉ) line.

No. 68 from the same village, refers to the installation by a Brahman of an image of Tirunāvukkaraiyar in the temple. The stone temple (*kaṟṟaḷi*) of Rājasiṁhēśvara mentioned in No. 272 might have more probably come into existence during the time of the early Pāṇḍya king of that name who lived prior to Rājarāja than of the Chēra ruler who was a contemporary of Rājēndra-Chōḷa and possibly also of his father Rājarāja I, (*Ep. Ind.*, Vol. XI, p. 294). The Vaṭṭeḷuttu inscription of Śaḍaiyamāṟaṉ (No. 270) appears to belong to this Pāṇḍya king Rājasiṁha.

No. 135 is a record of greater interest, for it states that Kambaṉ Maṇiyaṉ *alias* Vikramasiṁha-Mūvēndavēḷāṉ, the headman of Tōṉūr who had accompanied Rājarāja in his expedition to the west coast requested the king that he might be presented with an idol from among the several images which had been taken from Malai-nāḍu, and that the Marakatadēva (emerald image) which he had thus obtained was installed in the Tiruppaḷanam temple. As this temple is in a much neglected condition, the Marakatadēva cannot now be traced. The date of this inscription, which is somewhat damaged and of which only its second digit 4 is clear, must be 14, for Rājarāja had completed his Malai-nāḍu campaign by about the 12th year, and the later achievements of the king such as the conquest of Kaliṅgam, Īḷam, etc., are not specified in the historical introduction of this record.

Rājēndra-Chōḷa I.

6. The next ruler Rājēndra-Chōḷa I is represented by half a dozen inscriptions, but none of these contains any matter of historical importance. A record from Pāppārpaṭṭi in the Dharmapuri taluk of the Salem district, dated in the 22nd year of the king's reign contains no historical introduction. The village is said to have been situated in Tagaḍūr-nāḍu the mention of which in the record is of some interest. This tract of territory was in the early *Saṅgam* period under the sway of the chiefs known as the Adiyamāṉs, and contained an ancient fortress famous for its strategic importance.

Rājādhirāja I.

7. The six records of Rājādhirāja beginning with the historical introduction *tiṅgaḷērtaru* etc., do not contain much information of historical significance. A record from Dharmapuri (No. 235), though it contains no historical introduction, has to be attributed to this king because of its high regnal year 29. This also mentions Tagaḍūr the famous Koṅgu fortress. No. 48 refers to the consecration of an image (probably a *liṅga*) named Śivapurattu-Dēvar in the temple of Agnipurīśvara at Tiruppugalūr. No. 49, an epigraph from the same village, dated in the 27th year of the king, provides among other things, for the services of eight men who helped in the *Ashtamaṅgalam* during the festival of the bathing ceremony falling on the day of Śadaiyam in every month. *Ashṭamaṅgaḷam* comprises the eight objects which are considered to be auspicious and are preliminaries necessary for any important ceremonial function in temples. These are variously mentioned ; but the most common list consists of the following :—(1) a mirror, (2) a water vessel, (3) a flag, (4) a fly-whisk, (5) an elephant-goad, (6) a drum (7) a lamp and (8) a pair of fish.

Rājēndradēva.

8. No. 63 belongs to the 11th year of Parakēsarivarman Rājēndradēva. It begins with the introduction *Iraṭṭaipāḍi ēḷarai-ilakkamum* etc., and mentions that the image of Sūrya together with his two consorts was consecrated in the temple at

Tiruppugalūr by a servant-maid belonging to the bathing establishment of the royal household called the *Śivapādaśēkhara-terinda-tirumañjanattār-vēḷam*, and states that certain ornaments were also given by her. Another epigraph, No. 81, dated in the reign of Rājakēsarivarman (?) Rājēndradēva records that the assembly of Kāraikkāl met in the temple of Durgā in the *Sēnāmukam* of that village. *Sēnāmukham* like *Drōṇamukham* may indicate a locality corresponding to military barracks. (*Ep. Ind.*, Vol. XVIII, page 72). The goddess Durgā, the favourite deity of the soldiers, had her shrine located there. In a Tamil inscription of Siam (*J.R.A.S.* 1913, page 337 ff.) we meet with the terms *Sēnāmukhattār*, *Maṇigrāmattār* and *Śāpattār*. We may interpret *Sēnāmukhattār* to mean 'leaders of the army or commanders'.

From an epigraph of the fifth year of Rājēndradēva (No. 57) it is gathered that the rate of interest on money lent was 25 per cent (10 *kāśu* for 40 *kāśu*). It is also worthy of note as it mentions the ceremony in the Śiva temple at Pugalūr known as *nūlēṟṟam*. This is perhaps the usual hoisting of the flag (*koḍiyēṟṟam*) before the temple festival begins every year.

Kulōttuṅga-Chōḷa I.

9. More than a dozen epigraphs belonging to Kulōttuṅga-Chōḷa I were copied during the year, and they mostly refer to gifts of lands made in his reign by several donors to the temple at Tiruppugalūr. No. 89 is of interest, as it states that a person named Mūvāyiravaṉ Aḻagiyamaṇavāḷaṉ of Kīraṅguḍi, an accountant of Muḍikoṇḍa-śōḷa-chaturvēdimaṅgalam died while discharging his duties on behalf of the village assembly. The latter exempted certain lands from the payment of taxes, and with the amount thus realised, provided for the celebration of the 5th day of the Chittirai festival of the god at Tiruppugalūr in commemoration of the deceased accountant, for the public service he had rendered.

Vikrama-Chōḷa.

10. There are a few records belonging to the reign of Vikrama-Chōḷa in the year's collection. No. 97 from Tiruppugalūr issued in his second year records a sale of land for the maintenance of a hospital, to a certain Maṇadukkiṇiyāṉ of Tēvūr. The inscription states that the assembly of the village of Kshatriyanātha-chaturvēdimaṅgalam where the hospital was built remitted the taxes on the lands utilized for the construction and maintenance of the hospital. This is an example of the recognition by the State in ancient South India of the voluntary and charitable service rendered by a citizen to the community. This epigraph refers to a *maṇḍapa* called the Naralōkavīran-*maṇḍapa* in that temple, where the *sabhā* met for transacting the particular business mentioned in the inscription. The *maṇḍapa* must have been called after Naralōkavīra. The *biruda* of Naralōkavīra occurs in another record of this year (No. 265) from Chaturvēdimaṅgalam, which is of the time of Māṟavarman Sundara-Pāṇḍya. It refers to the village Maruvāykuṟichchi with its surname of Naralōkavīranallūr.

From two Sanskrit records at Siddhaliṅgamaḍam (Nos. 369 of 1909 dated in Śaka 1025 expressed by the chronogram *tīrēnadyāh* corresponding to A.D. 1103, and 367 of the same year), a bi-lingual inscription at Chidambaram (*S.I.I.*, Vol. IV, p. 31), a Sanskrit verse inscription in the Varadarāja-Perumāḷ temple at Conjeeveram (No. 473 of 1919), and a Tamil verse-inscription in the Śiva temple at Tiruvadi in the South Arcot district (No. 369 of 1921), we learn that a chief called Kūttaṉ of Maṇavil who had the titles of *Aruḷākara* and *Mānāvatāra* and who claimed Pallava lineage, was a subordinate of the Chōḷa king Kulōttuṅgadēva, and that he took part in that king's northern and western campaigns. Although his surname of *Aruḷākara* 'a treasure-house of grace' appears to be synonymous with *Karuṇākara*, the name of Kulōttuṅga's famous general Karuṇākara-Toṇḍaimāṉ who led the Kaliṅga expedition about the 15th year of the king, Aruḷākara-Naralōkavīra of the above-mentioned epigraphs appears to be another general under this Chōḷa king. As the Naralōkavīra of the epigraphs noted above claims to have distinguished himself in Kulōttuṅga's southern campaigns also, it is possible that he instituted some charities in certain temples of the South.

Kulōttuṅga-Chōḷa III.

11. Kulōttuṅga III is represented by a few inscriptions. Two of them from Tiruppugalūr (Nos. 80 and 82) dated the 52nd and 123rd days respectively of

the tenth year of this king have some slight differences in wording, noticeable in their historical introduction commencing with *puyal-vāyttu*, etc., though their general purport is the same. Nos. 113 and 120 from Ayyampēṭṭai in the Tanjore district contain some information about the election of the candidates for the assembly of Rājēndrachōḷa-chaturvēdimaṅgalam in Vēḷā-nāḍu, a sub-division of Kulōttuṅgachōḷa-vaḷanāḍu, analagous to that furnished by No. 148 of 1927 (*Annual Report* for 1927, paragraph 28). Though the records are built in at one or more places, it can be made out that, on the representation made by Nuḷambādirājan̤, the ruling was passed that only persons above 40 years of age and who had not stood for election during the previous ten years shall be eligible for seats in the village assembly. The interval of ten years that was fixed evidently provides for the election to the assembly of all the residents of the village in course of time, thus giving a chance to all adults to take part in the village politics. The age-limit 40 seems to have been intended as a check against young and inexperienced men getting into the assembly, and for men of experience and skill in the administration of public affairs finding a place in it.

No. 114 of the time of the same king mentions the order of the village assembly of Rājēndrachōḷa-chaturvēdimaṅgalam to the *ūr-vāriyam* (the manager of the village i.e., the village munsiff) and the *ūr-kaṇakku* the (village accountant), framing certain rules for leasing out the lands belonging to the residents of the village to tenants of good standing on some concession, as there was some trouble in realizing the produce owing to floods, drought or the natural infertility of the soil. It is interesting to find that the penalty for the violation of the rules consisted in the confiscation of the entire property, exile of the recalcitrants and the removal of their tuft of hair. This last is a very old practice in India dating from the time of Kauṭilya.

Rājarāja III.

12. Many of the records belonging to Rājarāja III come from Tiruvalañjuḻi in the Kumbakonam taluk. They are engraved on the inner wall of the second *prākāra* of the Śiva temple, and relate to several gifts of lands made for the conduct of worship in the shrine of Veḷḷai-Piḷḷaiyār of this temple. Owing to the fact that almost all the donations for this shrine were made in this reign, it appears likely that the shrine was consecrated at this period. The image of a Vināyaka called Śvēta-Vināyaka is now located in a neatly designed shrine in front of the temple in the second *prākāra*. A bi-lingual inscription in Telugu and Kannaḍa (No. 213) found on the door jambs of the entrance into this shrine states that a Basavayya, the *ūligam* of king Kṛishṇarāya, was a devotee of Veḷḷai-Piḷḷaiyār. The present temple may have been constructed at this time for the reinstallation of the image from an older dilapidated shrine.

No. 103 refers to an image of Ṛishabhavāhanadēvar-Rājarājaviṭaṅkar set up during the reign of Rājarāja by Rājarāja-Maṅgalādarāyar in the temple at Tiruppugalūr. Another record (No. 196) refers to a horse-dealer (*kudirai-cheṭṭi*) of Tāḻaipaḷḷi, a village in the present Nagercoil taluk of the Travancore State which is here called Malai-maṇḍalam. No. 87 states that a cave (*guhai*) was built in the north-eastern corner of the premises of the temple of Tiruppugalūr-Uḍaiyār at the request of an ascetic (*tapasya*) named Śēramāṉṟōḷaṉ, and that provision was made for conducting worship in it for the merit of the king. From Tiruvalañjuḻi comes a record (No. 205) which refers to the confusion that prevailed during the reign of Rājarāja III, on account of which the village became gradually deserted. A Śaivāchārya named Prasanna-Śiva *alias* Svāmidēva who made a present of land to the temple of the goddess Vaṇḍuvāḻkuḻali at Tiruvalañjuḻi figures in another epigraph (No. 206) from the same temple. A long panel containing the images of a group of Śaiva devotees has been sculptured in the *prākāra* of the Dārāśuram temple close to Tiruvalañjuḻi. Śaivism was at this time very powerful in the Tanjore district under the later Chōḷa kings.

THE PANDYAS.

13. The Pāṇḍya records of the year come mostly from Chaturvēdimaṅgalam and Mēlachcheḻuvaṉūr in the Ramnad district and Nāṅguṇēri and Kōṭṭaikaruṅgulam in the Tinnevelly district. A majority of them belong to the mediæval Pāṇḍyas,

Śaḍaiyamāraṉ or Rājasiṁha III.

and they do not materially advance our knowledge of the period. The earliest inscription is a fragment in Vaṭṭeluttu belonging to the time of king Śaḍaiyamāraṉ (No. 270) and engraved in the Rājasiṁhēśvara temple at Kōṭṭaikaruṅguḷam. Considering the palæography of the present inscription and the fact that the name Rājasiṁhēśvara was given to the god, the Śaḍaiyamāraṉ of the present inscription may with probability be identified with Rājasiṁha III the donor of the bigger Śiṉṉamaṉūr plates.

Māṟavarmaṉ Śrīvallabha.

14. Next in chronological order in the present collection comes the single record of Māṟavarmaṉ Śrīvallabha (No. 271) dated in the 2nd year and 600th day, and it states that the king was seated on his throne Muṉaiyadaraiyaṉ in his palace at Tirunelvēli, when a certain Paradēśi-Ammai of Tiruchcheṅgāṭṭāṅguḍi in Sōḻa-maṇḍalam requested him to grant a plot of land as a tax-free *dēvadāna*, for offerings to be made to the deity Vīmēśvaramuḍaiya-Mahādēva at Karuṅguḷam. This inscription further mentions that the name of the god Vīmēśvaram-Uḍaiyār was changed into Kulaśēkhara-īśvaram-Uḍaiyār after the name of the king's father (*dēvarīr tiruttakappaṉār*) and is important inasmuch as it gives for the first time the name of the father of Śrīvallabha.

Jaṭāvarman Śrīvallabha and his son Sundara-Pāṇḍya.

15. From Kōṭṭaikaruṅguḷam comes a record (No. 277) of Jaṭāvarman Śrīvallabha dated in the 17th year, registering an order of (prince) Sundara-Pāṇḍyadēva while camping at Vaḷḷiyūr, issued at the request of a certain Ammai-Kōvaṇakular exempting from taxes the lands granted for offerings to Irāyaśiṅga-īśvaram-Uḍaiyār. That Sundara-Pāṇḍya was the son of Jaṭāvarman Śrīvallabha is also learnt from No. 493 of 1909 and from another inscription (No. 266) secured from Nāṅguṉēri this year. This latter inscription is also dated in the 17th year, but the king when granting the order was seated on his throne called Kaliṅgattaraiyaṉ in his palace at Madura. Prince Sundara-Pāṇḍya seems to have held under his charge the territory round about the present Nanguneri taluk. On the representation of this prince a grant of land, free of taxes, was made to Tirunāgēśvaram-uḍaiya-Nāyaṉār at Nāṅguṉēri.

Māṟavarman Parākrama-Pāṇḍya.

16. Māṟavarman Parākrama-Pāṇḍya is represented by a single damaged inscription (No. 291) dated in the 10th year and beginning with the introduction *tirumakaḷ-puṉara*. This inscription gives us no new information beyond that of a sale of land to the god Rudrakōṭīśvaram-Uḍaiyār.

Jaṭāvarman Kulaśēkhara.

17. All the inscriptions of Jaṭāvarman Kulaśēkhara of the year's collection (Nos. 268, 269, 298 and 301) begin with the introduction *pūvin-kiḻatti*, etc., except No. 297 which commences with the words *pūtala-madantai* etc. The latter inscription dated in the 9th year of the king registers the provision made for offerings to the Kūttaṉūr-Dēvar and his consort during the midday service by Tirukkoduṅkuṉṟam-uḍaiyāṉ *alias* Nishadarājaṉ. This Nishadarājaṉ also figures in a record dated in the 39th year of Kulōttuṅga-Chōḻa III (No. 320 of 1914) with his wife Kaṇṇuḍaiya-Perumāḷ *alias* Pirāṭṭi-Āḻvār, the daughter of Kōnāṇḍār of Poṉṉamarāpati. This tract over which he was exercising his sway thus seems to have passed from the hands of the Chōḻas to the Pāṇḍyas some time after this date. He served both under Jaṭāvarman Kulaśēkhara (No. 10 of 1909) and Māṟavarman Sundara-Pāṇḍya (No. 16 of 1909).

His vassal Nishadarājaṉ.

His brother-in-law Aḷagapperumāḷ.

The king's brother-in-law (*machchuṉaṉār*) Aḷagapperumāḷ figures in a record (No. 298) from Chaturvēdimaṅgalam. Aḷagapperumāḷ is styled as brother-in-law in a record of Māṟavarman Sundara-Pāṇḍya I also (No. 84 of 1916), and this would show that Jaṭāvarman Kulaśēkhara and Māṟavarman Sundara-Pāṇḍya I were brothers.

Māṟavarman Sundara-Pāṇḍya I.

18. Inscriptions of Māṟavarman Sundara-Pāṇḍya with the distinguishing titles *Śōnāḍu-vaḻaṅgi-aruḷiya* (Nos. 253, 265, 274, 275, 285, 295, 296, 322), *Śōnāḍu-koṇḍaruḷiya* (Nos. 282, 252, 317), and with the introduction *pūmalartiruvum* (Nos. 307,

312) and *pūmaruviya* etc. (No. 304), range in date from the 2nd year (No. 307) to 20 + 1 + 1st year (No. 309). The title *Śōṇāḍu-vaḷaṅgi-aruḷiya* (i.e.) 'one who presented the Chōḻa country' found in No. 322 from Tiruppālaikkuḍi is dated as early as his third year which would be A.D. 1218, and we also find records of the Chōḻa king Kulōttuṅga III till his 40th year (i.e.) 1218 A.D. That Kulōttuṅga's territory during his closing years suffered diminution in extent is evident from Nos. 9 of 1926 and 72 of 1924 which refer to the restitution of the Śōṇāḍu by Māṟavarman Sundara-Pāṇḍya to Kulōttuṅga. The doubt raised in paragraph 32 of the Report for 1925–26 whether the restitution could be to Kulōttuṅga, is now set at rest by the present inscription. In the light of this epigraph we have to modify the statement made in that Report that the restitution to the Chōḻa king of his kingdom by Sundara-Pāṇḍya is mentioned only in inscriptions from the 7th year onwards.

From Nos. 303 and 304 we learn that Aviṭṭam was the natal star of the king, and provision was made in the Rudrakōṭīśvara temple for the celebration of the Sundara-Pāṇḍiyaṉ-*śandi* on the day of this constellation. The *sāmanta* Maḻavarāya (Nos. 303, 304 and 318) who hailed from Pulivalam (No. 180 of 1926), the minister Kurukulattaraiyar (No. 304), and the chief Kaḻappādarāyar (No. 281) are the other prominent figures mentioned in the year's inscriptions.

No. 279 that belongs to the 3rd year of Sundara-Pāṇḍya records a gift of land for Brahmans who were colonising a new *agrahāra*. In this connection the chapter 'Formation of villages' in the *Arthaśāstra* is of special interest.

The name of the *matha* in front of the temple of Rudrakōṭīśvara at Chaturvēdimaṅgalam is given as *Śōḻaṉ-vāśal-tiṟandāṉ* in No. 312; and this is rather suggestive of the fact that this king achieved some conquests, as indicated by the titles *Śōṇāḍu-vaḷaṅgi-aruḷiya* and *Śōṇāḍu-koṇḍaruḷiya* assumed by Māṟavarman Sundara-Pāṇḍya I.

Inscriptions of Sundara-Pāṇḍya are also found at Mēlachcheḻuvaṉūr (Nos. 317, 318 and 319) near Mudukuḷattūr in the Ramnad district. The temple which is now in a neglected condition is situated on the bank of a big tank whose waters threaten before long to bring the whole edifice to the ground. In these inscriptions Śeḻuvaṉūr is called Śatrubhayaṅkaranallūr.

Vāṉamāmalai-Perumāḷ temple at Nāṅguṇēri.

19. By far the biggest temple examined during the year in the Pāṇḍya country is that of Vāṉamāmalai-Perumāḷ at Nāṅguṇēri about 20 miles from Tinnevelly. This is the most important of the three temples in the village, while the other two enshrine the deities Tirunāgēśvara and Tiruvēṅgaḍam-Uḍaiyāṉ. This temple which is otherwise known as Tōtādri is under the management of the *Jīyar* who is the pontiff of the Teṉkalai Vaishṇavites, and attracts pilgrims even from remote parts of India. In a hymn of the *Tiruvāymoḻi* in praise of Vāṉanāyaka written in what is known as the *Nāyaka-nāyakī* style of composition, the village is called Sirivaramaṅgalanagar. The temple is stated in No. 266 to be situated in the village known in the time of Śrīvallabha as Nāṅgaṉ-eri or Abhayāśraya-chaturvēdimaṅgalam, a *brahmadēya* in Pāchchāṟṟuppōkku, but later called Śīvaramaṅgai-chaturvēdimaṅgalam and included as a *brahmadēya* in Vāṉa-nāḍu (No. 259). Inscriptions do not however take the antiquity of this temple beyond the time of Māṟavarman Sundara-Pāṇḍya I. A record of his 14th year (No. 265) from the Śiva temple at Nāṅguṇēri mentions a battalion called Iranaśiṅgavīraṉ-*terinda-villigaḷ* as having been stationed at Maruvāykkuṟichchi *alias* Naralōkavīranallūr. Śōḻaṉ-Kuṉṟaṉ who had the surname Avaninārāyaṇa-Pallavarāyar, a leading archer in this force, seeing that the *dēvadāna* lands had become barren, and the offerings to the deity had thereby been affected, made provision for special offerings and worship. He provided also for the recitation of the *Tiruvempāvai* (of Māṇikyavāchaka) in the temple of Tirunāgēśvaram-Uḍaiyār on the day of Ārdrā in the month of Mārgaḻi.

Māṟavarman Sundara-Pāṇḍya II.

20. No. 308 from Chaturvēdimaṅgalam dated in the 20th year of one Sundara-Pāṇḍya may be ascribed to Sundara-Pāṇḍya II because of the mention in the record of a Hoysaḷa king. This Hoysaḷa is probably Sōmēśvara who figures in the inscriptions of Sundara-Pāṇḍya as his maternal uncle (No. 156 of 1894 and *Annual Report* for 1912, Part II, para. 34). The record under notice states that for the

payment of a portion of the *nāṭṭōpādi* (half the income of the territory) assigned by the Pāṇḍya king to the Hoysaḷa, Piḷḷai Vāṇakōvaraiyar contributed 75 *kaḻañju* of gold on behalf of the village Nṛipaśēkhara-chaturvēdimaṅgalam. This amount was subsequently redeemed by the assembly from a lump sum of money that was received from the temple in return for the remission of taxes allowed on some of the temple lands.

No. 309 is another epigraph of the same king, and states that a certain Ulaichchāṇaṉ-Īśvaraṉ of Tirukkaṇṇapuram and others sold their lands to the two temples of Tiruttāṇṭōṉṛīśvaram-uḍaiya-Nāyaṉār and Rudrakōṭīśvaram-uḍaiya-Nāyaṉār under pressure from Vāṇakōvaraiyar for the non-payment of their dues to him. But when the question was subsequently examined by the prince Mānābharaṇa-maṅgalattāḻvār and the Bhaṭṭas of the assembly, it was found that these persons were not in default. Hence their lands were ordered to be restored to them, with the taxes thereon remitted.

Jaṭāvarman Sundara-Pāṇḍya I.

21. All the inscriptions of Jaṭāvarman Sundara-Pāṇḍya I (Nos. 84, 112, 126 and 127) come from Maṇakkāl and Tiruppugalūr in the Tanjore district. No. 126 from Maṇakkāl states that the images of the god, the goddess and the Piḷḷaiyār were set up by Karuṇākaraṉ *alias* Śokkakūttamārāyaṉ, who also provided ½ *vēli* of land for their offerings. The record from Tiruppugalūr (No. 84) is incomplete and refers to some legislation, intended to rectify certain social abuses.

The Chēra chief Vīra Kōdai-Kēraḷaṉ.

22. No. 259 from Nāṅguṇēri may be ascribed on paleographical grounds to the later king Jaṭāvarman Sundara-Pāṇḍya. It refers to a Chēra chief Vīra Kōdai-Kēraḷaṉ in whose natal star Uttiram special worship was provided for in the temple of Vāṉamāmalai-Perumāḷ. He was perhaps a feudatory of the Pāṇḍya king, and evidently different from Kōdai-Kēraḷaṉ of Kollam 320 and a Vīra-Kēraḷaṉ of Kollam 661 noticed on page 49 of the *Travancore Archæological Report* for 1923–24. Another Chēra chief Ravi-Kōdaivarman figures in a record of Jaṭāvarman Śrīvallabha (No. 27 of 1927).

Māṟavarman Kulaśēkhara.

23. Māṟavarman Kulaśēkhara is represented by six inscriptions (Nos. 254, 290, 250, 73, 320, 286). Of these, No. 254 which comes from Nāṅguṇēri records the order of the king issued from his palace at Vaḷḷiyūr remitting taxes on certain lands at Śīvaramaṅgai-chaturvēdimaṅgalam, for providing special worship and offerings to the deity on the day of Mūla, the natal star of the king. No. 250 is a memorandum of the above order issued over the signatures of Śēdirājaṉ and Gaṅgarājaṉ.

Another record of Kulaśēkhara (No. 290) from Chaturvēdimaṅgalam refers to an agent of the chief Āriyachchakravartigaḷ who figures in a record from Tiruppullāṇi (No. 110 of 1903). The *Mahāvaṁśa* and the poet Pugaḻēndi have both styled the rulers of Jaffna as 'Ārya' kings, of whom it is said that when they grew powerful they invaded the rest of Ceylon and called themselves Āryachakravartis. The title *Sētukāvalaṉ* assumed by them indicates their control over Rāmēśvaram, and from the present inscription it may be inferred that the influence of these Ārya rulers extended even into the interior of the Ramnad district.

No. 73 from Tiruppugalūr is a long document recording sale of 100 *vēli* of land to a certain Akaḷaṅka-Nāḍāḻvār called also Śavaripperumāḷ-Chakravartti Moṉṉaimāmarudaṉ of Ambar in Ambar-nāḍu, a division of Uyyakkoṇḍār-vaḷanāḍu. In two records (Nos. 320 and 286) king Kulaśēkhara is given the title 'who took every country'. The latter registers a grant of 1 *mā* of land for reading the *Śivadharma* in the temple of Rājasiṁhēśvaram on the days of Vishu-ayana, Saṅkramaṇa, Śivarātri and the eclipses.

Jaṭāvarman Vīra-Pāṇḍya.

24. Jaṭāvarman Tribhuvanachakravartin Vīra-Pāṇḍya is represented in the present collection by only one inscription (No. 299), which in the absence of any distinguishing epithets, cannot be definitely attributed to either the first or the second king of that name. This inscription registers a sale of land to a private person by the *sabhā* of the village Nṛipaśēkhara-chaturvēdimaṅgalam.

Vikrama-Pāṇḍya.

25. Four inscriptions (Nos. 292, 300, 310 and 302), from Chaturvēdimaṅgalam belong to king Vikrama-Pāṇḍya (A.D. 1283–91). These give us no new information about him. No. 302 dated in the 5th year may be ascribed from its late characters to the king of that name who ruled from A.D. 1396.

The Pallavas.

Kōpperuñjiṅga.

26. The early Pallavas are not represented in the collection, as the year's programme did not include places in Toṇḍai-maṇḍalam. The only two epigraphs (Nos. 192 and 194) of the dynasty are those of the later chief Kōpperuñjiṅga who claimed Pallava descent. They come from Tiruvalañjuḻi and are both dated in his 24th year. They are interesting inasmuch as his records are rarely found so far in the interior of the Tanjore district as Tiruvalañjuḻi. No. 194 contains some information about the manner in which certain arrears of taxes on lands and houses were collected. One Yajña-Bhaṭṭa, the son of Tirunaṭṭamāḍi-Bhaṭṭa, his brother Sundarattōḍuḍaiyāṉ and their mother Vaṇḍuvāḻkuḻalichchāṇi could not individually procure securities on their behalf among the villagers for the payment of taxes due by them (to the king), and hence they raised some loan from the treasuries of the temples of Tiruvalañjuḻi-Uḍaiyār and Veḷḷai-Piḷḷaiyār and from Malaiyaṉ of Malai-maṇḍalam; but as only a portion of the taxes was paid with this sum, they decamped without paying up the balance. Consequently, the *Mahāsabhā* of Akhilanāyakachchēri in which the lands were situated took upon themselves the responsibility of paying the taxes for some time, and a portion of the lands was thereupon sold as *tirunāmattukkāṇi* to the temple of Tirvalañjuḻi-uḍaiya-Nāyaṉār, to clear their debts.

The Cheras.

Rāmavarman.

27. Nāṅguṉēri in the Tinnevelly district, which is only 17 miles from the present border of the Travancore State, has yielded a few records belonging to the Travancore kings whose dominions had extended far into that district in the 15th and 16th centuries A.D. No. 261 dated in Kollam 720, is an epigraph of the time of Rāmavarman. This king is already known to us from his Suchīndram records of Kollam 722 in which he is seen to have made some endowments for the conduct of worship on behalf of the Vijayanagara viceroy Rāmarāja-Viṭṭhala whom he had to acknowledge as his overlord (No. 64 of 1896). No. 258 dated in Kollam 764 refers to an earlier transaction of Kollam 722 in which Viṭṭhalarāja had made some endowments to the Vishṇu temple at Nāṅguṉēri.

No. 263 is dated in Kollam 614 in the reign of a king whose natal star was Bharaṇī in Chittirai (month). The Travancore ruler in Kollam 614 was Jayatuṅganāṭṭu-Mūttavar Rāma-Mārtāṇḍavarman of Kīḻappērūr (*Trav. Archl. Series*, vol. I, p. 299).

Vaḍaśēramāṉ Vikrama.

Two epigraphs from Āṉaimalai Nos. 225 and 226 are issued in the reign of Vaḍaśēramāṉ Vikrama (or Vaḍaśēri Māṉa-Vikrama ?); but as they contain no details, it is not possible to find out who the king was. In all probability he was a Cochin ruler whose influence had extended into the Coimbatore district as far as Āṉaimalai.

The Kongu Kings.

Vīra-Chōḷa.

28. The inscriptions of this year belonging to these kings come from Andiyūr and Āṉaimalai in the Coimbatore district, and Nerūr and Chinna-Dhārāpuram in the Trichinopoly district. Of these Vīra-Chōḷa is represented by two inscriptions (Nos. 217 and 351), dated respectively in the 23rd and 20th years of his reign. The former states that the *dēvaraḍiyār* of Vīrakēraḷa-vaḷanāḍu were exempted from certain taxes such as *poṟpū*, *polivu*, and *dukkappuḍavai*, which they had been previously paying.

Vīrarājēndra.

King Vīrarājēndra is given the titles Rājakēsarivarman and Tribhuvanachakravartin in No. 369 that comes from Chinna-Dhārāpuram. No. 218 which is dated in the high regnal year 21 of Parakēsarivarman *alias* Tribhuvanachakravartin Vikrama-Chōḻa is evidently a Koṅgu epigraph, as the Chōḻa king of the same name had a reign of only 17 years and had in addition the historical introduction *pūmādu*, etc., prefixed to his records. This inscription mentions a certain Ādittaṉ-Mudali *alias* Śōḻappallavarāyaṉ of Koḻumam as a *samakkaṭṭil-sēnāpati*, 'a general in the army.' *Samakkaṭṭil* is probably a corruption of *samakkoṭṭil* the latter part of which word means 'a store'; hence it is likely that there is a reference to a chief who was in charge of the commissariat of the army. This chief was given a seatof honour, for he had endowed some money for conducting the Āḍi-Pūram festival of the goddess Periyanāchchiyār at Naṉṉaṉūr in Vīrakēraḷa-vaḷanāḍu. The name Naṉṉaṉūr is significant, and is probably derived from that of the chief Naṉṉaṉ who has been referred to in the ancient Tamil classics.

An inscription from Nerūr (No. 336) of the 17th year of Kōnērinmaikoṇḍāṉ Kulōttuṅga-Chōḻadēva gives us a new piece of information. The king is stated to have made to his *purōhita* a *yātrādāna* of a village which used to be his *paḍainilai* (military camp), before starting out on an expedition to Madura to get the kingdom for his nephew (*marumagaṉār*) . . . . karadēva. This evidently refers to Kulaśēkharadēva, the claimant to the Pāṇḍya throne against Parākrama in the war of the Pāṇḍya succession. This relationship between the Koṅgu Kulōttuṅga and Kulaśēkhara receives confirmation from the statement in the *Mahāvaṁśa*, that after his first defeat at the hands of the Ceylonese general Laṅkāpura-Daṇḍanātha, Kulaśēkhara reinforced his army with fresh forces from several places including the Koṅgu country which belonged to his maternal uncles and led them against his enemy (*Annual Report* for 1899, Part II, paragraph 24). The practice of making a *yātrādāna* obtains even now in Hindu households, where a gift is made to Brahmans before a man starts out on a holy pilgrimage (*tīrthayātrā*).

THE WESTERN CHALUKYAS.

29. There are only a few inscriptions of the Western Chāḷukyas collected during the year. No. 9 belongs to Bhuvanaikamalla and No. 11 to Trailōkyamalla. Of these the former is dated in Śaka 991 and the latter in Śaka 990, while No. 10 belongs to Chāḷukya-Vikrama year 33. These are found at Śivapuram in the Nandikotkur taluk, Kurnool district, and mention queen Mailaladēvī. No. 11 states that the queen and the chief Ballavarasa visited the famous temple of Mallikārjuna in Śaka 990 and made a grant of land. No. 10 mentions a Śaiva teacher Āriyapaṇḍitadēva of Śivapura, which is referred to in the inscriptions as the western gate of Śrīśaila-Mallikārjuna. Eight famous temples situated in the eight directions of Śrīśailam are called the gates of Śrīśailam.[*] All these temples seem to have enjoyed great popularity and patronage during the Chāḷukyan period.

THE ALUPAS.

30. The following Āḷupa rulers figure in the records of this year's collection, copied from the Mangalore and Coondapoor taluks of the South Kanara district:—

(1) . . . . Pāṇḍya Paṭṭigadēva—(No. 374);
(2) Raṇasāgara—(No. 379);
(3) Kumāra-Pāṇḍya Jayasiṅgarasa—(No. 380);
(4) Bhujabalavīra Kaviyāḷupēndradēva (Śaka 1077)—(No. 416); and
(5) Kulaśēkharadēva (cyclic year Manmatha)—(No. 419).

Of these, Raṇasāgara is an early chief whose Udiyāvara records have been published in the *Ep. Ind*. Vol. IX, pp. 17 and 18. In the present record he is said to have made a grant of some land to a chief named Nāgamma, otherwise

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Four other gates of Śrīśailam which are known, are—
(1) Umāmahēśvara near Jutprole in Nizam's territory,
(2) Tripurāntakam in Kurnool,
(3) Siddhavaṭa in Cuddapah, and
(4) Alampūr, eight miles to the north of Kurnool.

known as Śūdraka, in appreciation of his valour shown against his enemy in a fight. The kings, Nos. 4 and 5, who belong to the 11th and 12th centuries, are also known from their other records (*Annual Report* for 1927, page 109). As Kulaśēkhara's record is dated in the cyclic year Manmatha, corresponding probably to Śaka 1098, he must have been reigning between the years Śaka 1098 and Śaka 1127, the latter date having been found for him in No. 52 of 1901. The full name of Pāṇḍya-Paṭṭigadēva of the Sōmakula, mentioned in No. 374, is unfortunately mutilated; nor is his date ascertainable. As regards Kumāra-Pāṇḍya Jayasiṅgarasa, it is not clear if he was really a prince of the Āḷupa line; for, though he is said to have belonged to the Sōmakula, far-famed in the world, he is not distinctly called an Āḷupēndra. From the fact that his surname was Jayasiṅgarasa, it appears likely that he was a feudatory of the Chāḷukyas, and was himself a scion of the Uchchaṅgi-Pāṇḍya line. No date is given in his record.

THE HOYSALAS.

Vīra-Ballāḷa III.

31. The only Hoysaḷa record of this year (No. 222) comes from Āṇaimalai in the Coimbatore district. It is dated in the cyclic year Bahudhānya in the reign of Vīra-Ballāḷa. Since this record refers to a previous gift made in the 14th year of Jaṭāvarman Sundara-Pāṇḍya, it may be assigned to Vīra-Ballāḷa III (A.D. 1291–1342). The cyclic year would then correspond to A.D. 1340. The inscription is not of much importance, except as indicating that the suzerainty of the Hoysaḷas extended in some form or other over this portion of the Coimbatore district.

THE VIJAYANAGARA KINGS.

Harihara ruling from Dōrasamudra.

32. The bulk of the Kanarese inscriptions of the year which come mostly from the South Kanara and Anantapur districts belong to the Vijayanagara kings of the Tuluva and Karnāṭa lines, the earlier kings not being well represented. One of the earliest inscriptions of the dynasty copied in the current year is No. 400, coming from Haḷe-Agrahāra in the Coondapoor taluk of the South Kanara district. It is dated Kali 1324 (mistake for Śaka 1324), Vishu, and belongs to king Harihararāya 'ruling from Dōrasamudra'. It has already been conjectured in previous reports that the earliest founders of the Vijayanagara empire, viz., Harihara I and his four brothers, were generals under the last Hoysaḷa sovereign Vīra-Ballāḷa III, upon whose death they set up an independent kingdom after a continued struggle with the Muhammadans. They were thus merely political successors of the Hoysaḷa kings of Dvārasamudra. This circumstance receives confirmation from a statement in the present inscription that Harihara ruled from Dvārasamudra.

Nos. 418 and 396, dated in Śaka 1323 and 1324 respectively, mention Basavaṇṇa-Vodeya as the Governor of Bārakūru under king Harihara. No. 408 dated in Śaka 1322, when Basavaṇṇa was governing Bārakūru in the reign of Harihara, records a gift to a scholar called Siṅgaṇṇa-Ayyagaḷu, son of Chakravarti-Upādhyāya, a *vidvān* of the Śriṅgēri-maṭha, on the stipulation that he should provide for offerings to some deities. This inscription contains perhaps one of the earliest references to the *maṭha* at Śriṅgēri.

Kampaṇa and his generals.

33. No. 236 of 1928, coming from Śāttampāḍi in the South Arcot district, refers to the founding of an *agrahāra* called Sōmappa-Daṇḍanāyakapuram as a *sarvamānya* by Gaṇḍaragūḷi Māraya-Nāyaka, son of Sōmappa-Daṇḍanāyaka. Of the two chiefs that appear in this inscription, Sōmappa-Daṇḍanāyaka was one of the generals that took part in the expedition sent out by the Vijayanagar Emperor Bukka under his son Chikka-Kampaṇa, against the Śambuvarāya chief of Toṇḍaimaṇḍalam. This expedition was carried on in Śambuvarāya's territory, whose citadel Rājagambhīramalai was besieged by the Vijayanagara generals. This place has been identified with Paḍaivīḍu in the North Arcot district. The engagement in which Sambuvarāya was killed seems to be referred to in No. 267 of 1919 coming from Maḍam

in the North Arcot district, which records the construction of a *gōpura* at Kuḷattūr by Gaṇḍaragūḷi Māraya-Nāyaka, son of Sōmaya-Daṇṇāyaka, on the occasion of the capture of Veṇṟumaṇkoṇḍa-Śambuvarāya and the fortress of Rājagambhīramalai.

The Sanskrit poem *Madhurāvijayam* or *Kamparāyacharitam* composed by the Vijayanagara princess Gaṅgādēvī celebrating the victories gained by her husband Kampaṇa, says that after besieging and reducing the citadel Rājagambhīra, Śambuvarāya was captured and killed by Kampaṇa. From the present inscription and from Nos. 267 and 268 of 1919, it is learnt that the Śambuvarāya who was killed was Veṇṟumaṇkoṇḍa-Śambuvarāya. Kampaṇa-Uḍaiyar is said in the poem to have raised to the throne another scion of the Śambuvarāya line. This fact is corroborated by other literary works such as the *Sāḷuvābhyudayam* of Rājanātha-Ḍiṇḍima and the Telugu poem *Jaimini-Bhāratam* of Pillalamaṟṟi Pinavīrabhadra, both dedicated to the King Sāḷuva-Narasiṁha.

34. Next in importance among the Vijayanagar inscriptions of the year are Nos. 238 and 239 of 1928, both coming from Dēvaṉūr in the South Arcot district. These two inscriptions mention two members of the Sāḷuva family called respectively Śrīkaṇṭhadēva-Mahārāya and Gauriliṅgadēva-Mahārāya. The relation which these two chiefs bore to the known members of the Sāḷuva family is not clear.

Nos. 178 and 179 coming from Tiruppaḷanam mention a king called Tirumalaidēva-Mahārāja. His subordinate by name Adappa Sāḷuva-Nāyaka mentioned in No. 179 seems to be identical with the Sāḷuva chief Tirumala, son of Sāḷuva-Gōpa. He was a patron of the twin Tamil poets Iraṭṭaiyar and a brother of Sāḷuva Gōpa-Tippa, the author of the commentary on the Sanskrit rhetorical work *Kāvyālaṅkāra-sūtra*.

Vīramaraśar-Ayyaṉ.

Another inscription No. 195 mentions a chief called Ārāvamudutīttāṉ who constructed a *maṇḍapa* in the temple at Tiruvalañjuḷi which was consequently called *Tīrāviṇaitīta-tirumaṇḍapa*. In this inscription he prays for the victory of Vīramaraśar-Ayyaṉ 'in all directions'. This Vīramaraśar-Ayyaṉ appears to be identical with the chief Vīramaraśa who has figured as a subordinate of the Vijayanagara king Virūpāksha, the son of Dēvarāya II (No. 576 of 1912). An epigraph from Āḍuturai in the Trichinopoly district (No. 36 of 1913) mentions an agent of Vīramaraśar who regulated the taxes of some villages which had been left desolate owing to heavy and oppressive taxation. It is recorded in an inscription coming from Lēpākshi in Anantapur (No. 576 of 1912), that he was the grandfather of one Bhaṇḍāra-Timmappa. The occurrence of this name in the distant districts of Tanjore, Trichinopoly and Anantapur coupled with the fact mentioned in the inscription under review that prayers were offered for 'his victory in all directions' shows that he acted in the capacity of a Circuit Commissioner under the Vijayanagara king.

Dēvarāya-Mahārāya—*prāyaśchitta* for a criminal offence.

35. No. 404 of 1928 which belongs to Dēvarāya-Mahārāya is dated in Śaka 1366 and is interesting as it refers to a *prāyaśchitta* (expiatory ceremony) for a criminal offence. The inscription records a gift of money by the corporation (?) called *Nakharadavaru* of Dharmapaṭṭaṇa to the temple of Nakharēśvara-Mahādēva at the instance of several *Seṭṭikāras* of Paḍavakēri as an expiatory offering for their having murdered two men of that community, while Timmaṇa-Oḍeya was governing Bārakūru-rājya. Inscriptions Nos. 407, 414, 417, 429 and 430 disclose the names of the following Governors of Vijayanagara administering over the Bārakūru-rājya, Mahāpradhāna Baṅkarasa-Oḍeya, Mahāpradhāna Chandarasa-Voḍeya, Timmaṇa-Voḍeya, Liṅgappa-Voḍeya and Annappa-Voḍeya during the period of Dēvarāya II. The earliest of these is No. 414, dated in Śaka 1356. All these record grants for services in temples and for feeding Brahmans.

Bārakūr and its governors.

36. An inscription of Mallikārjuna (No. 429 of 1928) dated Śaka 137 [2] mentions a governor of Bārakūr called Liṅgappa-Oḍeya and records a grant for the maintenance of a *maṭha*. Of his other inscriptions, No. 412 mentions Bhānappa-Voḍeya, a Governor of Bārakūr whose name has not been met with in inscriptions so far. It is dated in Śaka 1374. The inscription records an order of this Governor

relating to the conduct of the *bhōgapātra* service twice a day in the temple of Nakharēśvara of Basrūr, the money for which was to be realized from the *siddhāya* collected at the place. No. 405 coming from Basrūr is interesting as it registers an agreement entered into between two sections of *Seṭṭis*, by which they bound themselves to maintain the grants to a temple and to abide by the settlement of the boundaries of their respective localities. The Governor of Bārakūr mentioned in this inscription is Paṇḍaridēva-Oḍeya. No. 406 from the same place shows that this Paṇḍaridēva-Oḍeya was administering the affairs of the district under the orders of Mahāpradhāni Rāmachandra-Daṇṇāyaka-Oḍeya. The grant recorded in this inscription consisted of some taxes due to the king from the *Hañjamānadavaru* of Basrūr. The exact significance of this term has not yet been determined. Some scholars derive it from the foreign word *Añjumān* while others have taken it to refer to the Jewish and early Christian merchants who had settled in the West Coast. But such an identification is precluded by the occurrence of the expression *Añjuvaṇṇattār-teru* in an inscription at Kṛishṇāpaṭnam (No. 8) in the Nellore district where there is no tradition of any Syrian settlement. The Tamil term *Añjuvaṇṇam* meaning 'the five artisan castes' can with greater probability be equated with this expression *Hañjamāna* of which it appears to be merely a modification. It seems to refer to the same community that is called the *Pañchahānamvāru* or *Pāñchālamvāru* in Telugu and *Pāñchālattār* in Tamil inscriptions. These artisan classes should have had a corporate existence in the early period as they were taxed collectively, and made grants under the direction of the rulers in their corporate capacity.

37. During the reign of the next emperor Virūpāksha, the Bārakūru-rājya was administered by two governors Viṭṭharasa-Oḍeya and Śingaṇṇa-Daṇṇāyaka, successively whose inscriptions copied this year (Nos. 427 and 403) are respectively dated in Śaka 1394 and Śaka 1404. In the last years of the reign of Virūpāksha the confusion in the politics of Vijayanagar seems to have been felt also in South Kanara. This is evidenced by the inscriptions copied at Yellūru in the Udipi taluk (Nos. 392 and 393). Of these No. 393, dated in Śaka 1412, Kīlaka, records an agreement entered into between Dēvaraḍiya *alias* Kunda-Heggaḍe and Kinnika-Veggaḍe in the presence of god Mahāliṅga at Yellūru to live amicably for ever without trespassing on each other's lands. No. 392 registers an agreement of mutual fidelity between the chief Śaṅkarādi Kunda-Heggaḍe and Tirumala-arasa Madda-Heggaḍe to render to each other faithful service at all times against the enemies attacking Yellūru and Kāpu. It is dated in Śaka 1421, Siddhārthin.

Agreements of this sort between subordinate provincial governors and chiefs without any reference to the central power prove that the latter had become very weak and exercised very little control over the former. These inscriptions belong to the period of Sāḷuva-Narasiṁha. Although we have noticed some inscriptions of Sāḷuva-Narasiṁha in the South Kanara district, his power there seems to have been weak. In fact no inscriptions of Vijayanagara kings are found in the district during this period until we come to the reign of Kṛishṇadēvarāya.

38. Of the inscriptions of Kṛishṇadēvarāya Nos. 425 and 424 coming from Śaṅkaranārāyaṇa in the Coondapur taluk and dated respectively in Śaka 1440 and 1441, mention a chief called Ratnappoḍeya and his son Vijayappoḍeya as governing Bārakūru-rājya. Five years later in Śaka 1446 there was a governor of Bārakūr called Viṭṭharasa-Oḍeya, son of Lakshmīnārāyaṇa-Karaṇika, and No. 431 of 1928 registers a gift of land by him to a temple. In Śaka 1450 there was another governor of Bārakūru by name Aḷiya-Timmaṇa-Oḍeya. The inscription registers the construction of a *maṭha* in the temple of Mahāliṅgadēva at the place.

No. 13 of 1928 dated in Śaka 1444 which belongs to the emperor Kṛishṇarāya mentions a chief of Kundurpi called Mahānāyaṅkāchārya Kundurpi Narasā-Nāyaka son of Timmi-Nāyaka and registers a grant of village to the temple. This appears to be the earliest mention of the Kundurpi chiefs in inscriptions. Local tradition records that when the city of Vijayanagara was invaded and plundered soon after the battle of Talikota a number of idols and temple paraphernalia were brought to Kundurpi for safe custody. The idols were preserved in the local temple of Chennakēśava and some are supposed to be buried in secret places. The local temple self contains a good number of *utsavabēras* of beautiful workmanship.

39. Nos. 19 and 34 belong to the time of Achyuta. Both mention a governor called Bayyappa-Nāyaka who is already known from other records. Of these, the latter confirms the *dēvadānas* and *brahmadēyas* of the village, as they were settled during the time of Koṇḍamarasayya. Koṇḍamarasayya was an important governor and general in the time of Krishṇadēvarāya. His settlement seems to have been disturbed after Krishṇadēvarāya's death and reversed perhaps by the minister of Achyutarāya, Salakam-Timma, who is described in the local accounts as a tyrant and as having usurped all the power and oppressed the people of the locality.

No. 422 of 1928 belonging to the reign of Achyuta and dated in Śaka 1456 registers the grant of a village by a chief called Koṇḍappa-Voḍeya. He was governing Bārakūr-rājya under the orders of Saṅkaṇṇa-Nāyaka of the Ikkēri (Keḷadi) family. He was appointed in the reign of Achyuta as the Viceroy of South Kanara and his jurisdiction extended over the whole district. The small Jain principalities that abounded in the district were not always loyal to the central power. It was the policy of the empire from this period to encourage the new Vīra-Śaiva kingdom of Ikkēri against the Jain communities and thus control the whole district on the principle of " divide and rule." The governors of Ikkēri were being appointed from the Vijayanagara capital. The officer Koṇḍappa-Voḍeya who is mentioned as governing Bārakūr-rājya in this inscription, seems to have been a Telugu chieftain.

Inscriptions of Sadāśiva are very few this year. One of these (No. 16) discloses the name of Mahānāyaṅkāchārya Kundurpi Koṇḍala-Nāyaka who was governing the Anantapur district, and who might have belonged to the same family to which Timmi-Nāyaka and Narasā-Nāyaka mentioned above also belonged. Another inscription of Sadāśiva copied this year, No. 433 dated in Śaka 1476, mentions that Bārakūru-rājya was governed by Mallappa-Voḍeya under the supervision of Sadāśivarāya-Nāyaka, ruler of Tuḷu-nāḍu. This Sadāśiva who is mentioned as a son of Keḷadi Chauḍappa-Nāyaka and grandson of one Basava, was given the title ' Rāya-Nāyaka ' and was appointed as the Viceroy of Gutti, Bārakūru and Puṅgaḷūr, for eminent military services rendered to the Vijayanagara king Rāmarāya. In the *Śivatattvaratnākara*, two sons of this Sadāśiva, are mentioned, viz., Doḍḍa-Saṅkaṇṇa and Chikka-Saṅkaṇṇa. So the Saṅkaṇṇa referred to in No. 422 cannot be either of these two. It must be a predecessor of Sadāśiva not mentioned in the *Śivatattvaratnākara*. In the light of these two epigraphs the genealogy of the Keḷadi dynasty may have to be slightly revised. It is possible that Saṅkaṇṇa may have been a surname of Chauḍa, the father of Sadāśivarāya-Nāyaka, especially as the sons of the latter are given the names of Doḍḍa-and Chikka-Saṅkaṇṇa, perhaps the name of their grandfather, according to accepted usage.

40. Three inscriptions, Nos. 28, 18 and 6, belong to Śrīraṅga. Of these, the first two mention Śrīraṅga, the son of Tirumala, the emperor who ruled after the battle of Talikota while the third belongs to Śrīraṅga III. No. 18 mentions a governor of the district, by name Hanumantappa-Nāyaka, who is called a subordinate of Daḷavāyi Kōnēṭi-Nāyaka. The other inscription (No. 6) mentions Rāvula Muddukrishṇappa-Nāyuḍu who was governing the Śiriyapalli-sīma in the Nellore district during the period of Śrīraṅga III. The inscription determines the rate at which the *sakalāya*, the tax on the grain-yield, was collected for the maintenance of the tank in the village Kōḍūru in the Śiriyapalli-sīma.

No. 258 of 1928 coming from Nāṅguṇēri in the Tinnevelly district refers to the Śrī-Vaishṇava-*maṭha* at the place called the Vāṇamāmalai-*maṭha*. The first founder of the *maṭha* was one of the disciples of Maṇavāḷa-Mahāmuni. The record dated in the year Śaka 1511, mentions donations made previously by Viṭṭhalarāja and Basavappa-Nāyaka. The former was the cousin of the Vijayanagara minister Aḷiya-Rāmarāja, who led an invasion against the recalcitrant viceroys and kings in the extreme South and brought them back to subjection.

No. 434 of 1928 dated in Śaka 1522 is the only inscription copied this year of the time of king Veṅkaṭapati. It registers the grant of land for a *maṭha*. The paucity of Vijayanagara inscriptions in the South Kanara district at this period shows that the control over the province was very weak.

41. The governorship of Bārakūru-rājya in South Kanara will become clear from the following table :—

Name of governor.	Vijayanagara king.	Date.
Malliya-Daṇṇāyaka	Bukka I	Śaka 1279
Bommarasa under Muddiya-Daṇṇāyaka	Harihara II	....
Hariyappa-Daṇṇāyaka	Do.	....
Basavaṇṇa-Oḍeya	Do.	Śaka 1324
Bāchaṇṇa-Oḍeya	Kampaṇa	....
Mahāpradhāna Baṅkarasa	Dēvarāya II	Śaka 1363
Do. Chandarasa	Do.	„ 1356
Aṇṇappa	Do.	„ 1359
Narasiṁhadēva-Oḍeya	Do.	....
Timmaṇṇa	Do.	Śaka 1366
Liṅgaṇṇa	Mallikārjuna	„ 1374
Appaṇṇa-Oḍeya	Do.	....
Vallabhadēva-Daṇṇāyaka	Do.	....
Bhānappa-Oḍeya	Do.	Śaka 1374
Paṇḍaridēva	Do	„ 1377 (*a*) 1388
Viṭṭharasa	Virūpāksha	„ 1394 (*b*)
Paṇḍaridēva	Do.	„ 1404 (*b*)
Viṭṭharasa-Oḍeya under Kāchapa-Daṇṇāyaka	Do.	....
Virūpākshadēva-Oḍeya	Pratāparāya	....
Mallappa-Nāyaka	Bhujabala-Narasiṁha.	Śaka 1403-32
Ratnappa	Kṛishṇadēvarāya	„ 1440
Vijayappa	Do.	„ 1441 (*c*)
Viṭṭharasa-Daṇṇāyaka	Do.	„ 1446
Aḷiya-Timmaṇa	Do.	„ 1450
Koṇḍappa-Oḍeya	Achyutarāya	„ 1456
Mallappa	Sadāśiva	„ 1476 (*d*)

THE NAYAKAS OF MADURA AND TANJORE.

Tiruveṅkaṭanātha-Nāyaka.

42. Only two Nāyaka kings of Madura are represented in the year's collection. Tiruveṅkaṭanātha-Nāyaka figures in an inscription (No. 288) dated in Śaka 1466 (A.D. 1544), confirming the *sarvamānya* gift of a garden made to the holy teacher, Śaṅkarabhārati-Tambirāṉ during the time of Jagavīra-Rāmarāja. From the fact that this was made for the merit of Viśvanātha-Nāyaka, and that the donor is referred to as Viśvanātha-Nāyakaraiyaṉ Tiruveṅkaṭanātha-Nāyakaraiyaṉ, the inference can be drawn that Tiruveṅkaṭanātha was presumably a hitherto unknown son of Viśvanātha-Nāyaka other than Kṛishṇappa who was the second ruler of the Madura Nāyaka line. It is not quite clear from the record who Jagavīra-Rāmarāja was; but from its date A.D. 1544 it appears probable that the original donation was made some time prior to this record by or on behalf of Rāmarāja, the father of Viṭṭhala, the southern Viceroy of Vijayanagara. No. 289 dated in Śaka 1555 (A.D. 1633) is a later copy relating to the same grant written by one Tiruveṅkaṭanātha, the Nāyaka agent at the locality. As the name of Tiruveṅkaṭanātha-Nāyaka has not occurred so far in any of the inscriptions of the line of the Madura Nāyakas, the information contained in the present record has to be taken with some caution.

Tirumalai-Nāyaka.

No. 314 from Vēḷachchēri (Madura district), dated in Śaka 1565, belongs to Tirumalai-Nāyaka, and records the grant of the right to utilise the channel called Nilaiyūr-kāl for filling up the tanks round about Tirupparaṅkuṉṟam for irrigating the

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(*a*) Under Ramachandra-Daṇṇāyaka. (*b*) Under Śiṅgaṇṇa-Daṇṇāyaka.
(*c*) Son of Ratnappa. (*d*) „ Sadāśivarāya-Nāyaka.

N.B.—The local Governors of Bārakūr were given the title *Oḍeya*, while the Vijayanagara Viceroy and commander of the district of South Kanara had the appellation *Daṇṇāyaka*.

lands of the Subrahmaṇya temple on this hill. The inscription states that there were ten tanks round the hill, water from which was used to irrigate the fields. The endowments of lands for this temple should have, therefore, been very extensive.

Śevvappa.

43. A chief named Śevvappa-Nāyaka, for whose merit a gift was made by a certain Timmappa, is mentioned in No. 237 copied from Śāttambāḍi in the South Arcot district, as the son of Mallappa-Nāyaka. It is dated in the cyclic year Plavaṅga which may have corresponded to A.D. 1547–48, which fell in the reign of the Tanjore Nāyaka ruler Śevvappa; but as his father was Timmappa, the chief occurring in this inscription must have been a different person.

THE KELADI CHIEFS.

44. Four copper-plate grants belonging to Veṅkaṭappa-Nāyaka and his grandson Vīrabhadra, ranging in dates from Śaka 1550 to 1565 have been secured from Kollūru in the South Kanara district, besides another which is an incomplete and incorrect copy of one of them. These register grants of lands or of income from certain specified villages for the worship in the temple of Mūkāmbikā in the village and for the maintenance of a feeding-choultry attached to the temple.

THE MYSORE CHIEFS.

45. No. 233 is a record belonging to the dynasty of Mysore chiefs. It is dated in Śaka 1639, Kali 4818, Hēviḷambi (A. D. 1717) and in the reign of Krishṇarāja-Voḍeya 'ruling from Śrīraṅgapaṭṭaṇa.' The king remitted certain taxes aggregating to 3,600 *varāhas* on 12 villages near Pāppārppaṭṭi in the Vīrabhadradurga-sīmā and left this amount in charge of Aḷagiyamaṇavāḷa-Rāmānujajīyar for the conduct of some service to god Kañchi-Varadarāja. A copper-plate grant (C.P. No. 7) dated in Śaka 1685, i.e., 46 years later than the stone inscription mentioned above also belongs to Krishṇarāja-Voḍeya 'ruling from Śrīraṅgapaṭṭaṇa,' and records the establishment of an *agrahāra* called Mādhavapura, to the west of Āṇaimalai in the Coimbatore district.

MISCELLANEOUS.

46. Two copper-plates were obtained on loan for examination from the Rāja Saheb of Sandur State. One of them seems to be a spurious grant dated in Śaka 1210 purporting to have been issued in the reign of king Krishṇarāya of Vijayanagara (Śaka 1424–52), and recording a grant of land to a carpenter by name Rāmōju during the administration of Pradhānapaṇḍita Sāḷuva Apaji-Panta. This is evidently Appāji, a name popularly applied to Krishṇarāya's famous minister and general Sāḷuva-Timma, but it has not been used anywhere in inscriptions so far to denote him. *Panta* is a Marāṭhī title and hence its use here seems to point to a later period when the grant should have been forged. The other plate registers the confirmation in Śaka 1740 (A.D. 1818) by Thomas Munro Bahadur (Sir Thomas Munro) of the boundaries of the Sāṇḍūr Jāghir then under Śiva-Rao Hindu-Rao Ghorpaḍe. The incidents connected with this settlement are narrated in detail in the *Gazetteer* of the Bellary district, pages 312–314.

47. Of the other miscellaneous inscriptions in the year's collection three records deserve notice. No. 25 from Beluguppa in the Anantapur district says that by an order of the Fouzdari court, two bandit chiefs by name Hussain Sahib and Ibrahim Jamadar who had killed a man at Beluguppa were hanged on the 8th September 1837 at the very place where they had committed the murder. A similar inscription from Honnūr in the Bellary district was copied in 1923 (No. 460). It is dated just two days previous to the present record. Near the spot where this inscription is situated there were two cage-gallows in which probably the two criminals were hanged. Local tradition is to the effect that this method of punishment was adopted by Sir Thomas Munro to strike terror into the minds of the offenders. The two gallows are kept as exhibits in the Prehistoric and Ethnological section of the Madras Museum. They are of a man's height and are made of iron-plates of over an inch in breadth.

48. No. 110 that comes from Kūttanūr records a gift to the goddess Sarasvatī by the pontiff of the *Ishṭaka-maṭha* at Kumbakonam. This *maṭha* which is situated near the Mahāmakham tank is now in a dilapidated condition.

49. No. 262 of the year mentions that the right of fishing in a tank was the remuneration for clearing up its silt. This practice obtains even now in some places, and may be said to be much older than the date of the present inscription.

50. Poḷali Ammuṇaje in the Mangalore taluk has yielded a small epigraph (No. 370) engraved on the back of a stone figure set up on the right of the entrance to the Durgā temple. It states that a certain Nandakamba lost his life in a battle with Āḷva. Obviously the statue is that of the hero who had met a soldier's death. The inscription contains no date, but, by the archaic nature of the script, it may be assigned to about the 10th century A.D.

LIST OF STONE INSCRIPTIONS OF THE BOMBAY-KARNATAK COPIED BY THE OFFICE OF THE GOVERNMENT EPIGRAPHIST FOR INDIA DURING THE YEAR 1927-28.

Inscriptions copied at the following places of the Bombay-Karnatak by the office of the Government Epigraphist for India during the year 1927–28 are registered in this Appendix :—

Number.	District.	Taluk.	Village.	Number of inscriptions.
1	Dharwar	Ron	Savaḍi	1–3 of Appendix E.
2	Do.	Do.	Hirēmaṇṇūr	4 ,,
3	Do.	Do.	Chikkamaṇṇūr	5 ,,
4	Do.	Do.	Sandigwaḍ	6 ,,
5	Do.	Do.	Mallāpūr	7 ,,
6	Do.	Do.	Beḷvaṇki	8–9 ,,
7	Do.	Do.	Kavajgēri	10–13 ,,
8	Do.	Do.	Yaongal	14–16 ,,
9	Do.	Do.	Karmaḍi	17–19 ,,
10	Do.	Do.	Karakikaṭṭi	20 ,,
11	Do.	Do.	Gaḍgōḷi	21 ,,
12	Do.	Do.	Hanamanhāḷ	22 ,,
13	Do.	Do	Rājūr	23–24 ,,
14	Do.	Do.	Gajēndragaḍ	25 ,,
15	Do.	Do.	Uṇachgēri	26–29 ,,
16	Do.	Do.	Koḍaganūr	30 ,,
17	Do.	Do.	Beṇachamaṭṭi	31–32 ,,
18	Do.	Do.	Kuṁṭōji	33 ,,
19	Do.	Do.	Kaḷakappana-guḍḍa	34–37 ,,
20	Do.	Gadag	Harlāpūr	38–40 ,,
21	Do.	Mundargi-Petha	Muṇḍargi	41 ,,
22	Do.	Do.	Byālavāḍigi	42 ,,
23	Do.	Do.	Nāgarahaḷḷi	43–44 ,,
24	Do.	Do.	Kakkūru	45 ,,
25	Do.	Do.	Bardūr	46 ,,
26	Do.	Do.	Tāmbraguṇḍi	47 ,,
27	Do.	Do.	Korlahaḷḷi	48 ,,
28	Do.	Do.	Chyāginakēri	49 ,,
29	Do.	Do.	Kalkēri	50–51 ,,
30	Do.	Do.	Mushṭikop	52 ,,
31	Do.	Do.	Būdihāḷ	53 ,,
32	Do.	Do.	Mēvuṇḍi	54–61 ,,
33	Do.	Do.	Chikkavaḍavaṭṭi	62–63 ,,
34	Do.	Do.	Haitāpura	64 ,,
35	Do.	Do.	Dambaḷ	65–73 ,,
36	Do.	Do.	Ḍōṇi	74–81 ,,
37	Do.	Do.	Ālūr	82–86 ,,
38	Do	Do.	Śirūr	87–92 ,,
39	Bijapur	Badami	Badami	93–238 ,,
40	Do.	Bagalkot	Havēli	239 ,,
41	Do.	Do.	Honnakaṭṭi	240–241 ,,
42	Do.	Do.	Shirūr	242–248 ,,
43	Do.	Do.	Vīrāpūr	249 ,,
44	Do.	Do.	Gaddanakēri	250–252 ,,
45	Do.	Do.	Anagavāḍi	253–255 ,,
46	Do.	Do.	Sorkop	256 ,,
47	Do.	Do.	Haḷḷūr	257–260 ,,
48	Do.	Do.	Bhairanmaṭṭi	261 ,,
49	Do.	Do.	Honnihāḷ	262 ,,
50	Do.	Do.	Manahaḷḷi	263 ,,
51	Do.	Do.	Maṅkaṇi	264 ,,
52	Do.	Do.	Bēvūr	265–266 ,,
53	Do.	Do.	Kop	267–268 ,,
54	Do.	Do.	Tuḷasigēri	269 ,,
55	Do.	Do	Kirsūr	270 ,,
56	Do.	Do.	Sitīmani	271 ,,
57	Do.	Badami	Banaśaṅkari	272–273 ,,
58	Do.	Do.	Paṭṭadakal	274–283 ,,
59	Do.	Do.	Mahākūṭa	284–285 ,,
60	Do.	Hungund	Aihoḷe	286–289 ,,

NOTE.—This Appendix has been paged in continuation of Appendix F to the Annual Report for 1926–27—Stone inscriptions of the Bombay-Karnatak copied during the year 1926–27.

APPENDIX E.

Stone inscriptions of the Bombay-Karnatak copied during the year 1927-28.

(Prepared in the office of the Government Epigraphist for India.)

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
	DHARWAR DISTRICT.					
	RON TALUK.					
1	**Savadi.**—On a stone leaning against the front wall of the village *chāvaḍi*.	Rashṭrakūṭa	Koṭṭigadēva	Śaka 891, Pramō[dūta], Phālguṇa, ba.., Friday.	Kannaḍa	Damaged. Refers to the construction of a *maṇḍapa* and a temple. Registers a gift of land and gold to the temple by Chellayya. Verses in praise of Gaṛduga-Rayya of Beṅgi. The inscription was composed by the poet Nāraṇa.
2	In the same place	Western Chāḷukya.	Tribhuvanamalladēva	Chāḷukya-Vikrama year 7, Dundubhi, Phālguṇa, ba. 5, Monday.	Do.	Registers the grant of a land to the temple of Mūlasthānadēva by Gaṅgara-Bāchimayya after washing the feet of Chandrabhūshaṇa-Paṇḍitadēva, the *āchārya* of the temple. The gift was made for worship, decoration, etc., of the god, the feeding of the ascetics and the renovation of the temple, when *Mahāmaṇḍalēśvara* Bhūlōkamalla-Permāḍi was governing Kisukāḍu-70, Bāgaḍage-70 and Nareyaṁgal-12.
3	On a pillar in the temple of Brahmadēva.	..	....	Virōdhi, Śrāvaṇa, śu. 5, Uttarāyaṇa, Monday.	Do.	Records that the temple of Traipurusha at Saiviḍi included in the Bādāmi-*sīme* was renovated by Chavuḍa-Nāyaka, son of Tipaṇa-Nāyaka of Bāgilavāḍa.
4	**Hiremannur.**—On a stone built into the wall of the temple of Hanumān.	Sinda	Mahāmaṇḍalēśvara Chāvuṇḍarasa	Śaka 1091, Virōdhi, Pushya, śu. 5, Thursday, Uttarāyaṇa-saṁkramaṇa.	Do.	Registers the grant of land made by *Mahāmaṇḍalēśvara* Chāvuṇḍarasa of the Sinda family to the *Hiriyakeṛe* of Hiriyamaṇiyūru, at the request of Dasabōva, the proprietor (*adhishṭhāyaka*) of the *Jainaśāle*.
5	**Chikkamannur.**—On a stone leaning against the front wall of the temple of Hanumān.	..	....	Śaka 14[07], ... Māgha.	Do.	Only the first two lines which contain the date are legible.
6	**Sandigwad.**—On a hero-stone set up in front of the temple of Kalamēśvara.	..	....	..	Do.	Badly damaged. Seems to state that a certain Nāyaka (name lost) fell fighting in a battle.
7	**Mallapur.**—On a slab built into the temple of Hanumān.	Western Chāḷukya.	Pratāpa Chakravartin Trailōkyamalladēva.	7th year, Dhātu, Mārgaśira, śu. 13, Monday, Vyatīpāta, Uttarāyaṇa-saṁkramaṇa.	Do.	Mentions a certain *Daṇḍanāyaka* Duggimayya who made a gift of land after purchasing it from a certain *Gāmuṇḍa*. Registers grants of land made by Jōga-Gāmuṇḍa and other local men to the tank called Vi[ḍi]geyakeṛe. Also states that carpenters, blacksmiths, etc., offered their free services to the tank.
8	**Belvanki.**—On a broken slab lying close to the temple of Kalamēśvara.	Do.	Tribhuvanamalladēva	Chāḷukya-Vikrama year 27, Chitrabhānu, Pushya, Puṇṇami, Thursday, Uttarāyaṇa-saṁkrānti.	Do.	Registers that Palageya-Chāvuṇḍamayya and his wife Santikabbe made a grant of land for repairs, etc., of the *sabhā-maṇḍapa* and the tank called Muttalageṛe constructed by them. States that Chāvuṇḍamayya was the servant (*pādapadmōpajīvi*) of the Eighty-four *Mahājanas* headed by Vishṇu-Bhaṭṭōpādhyāya. Mentions the engraver Taila.
9	On a hero-stone lying in the same place.	..	....	Śaka 8*0	Do.	Damaged. States that Biriya died fighting in a battle. Mentions a certain Chāmuṇḍa.
10	**Kavajgeri.**—On a broken stone lying in the village *chāvaḍi*.	..	....	..	Do.	Mutilated. Only the introductory portion is preserved. Mentions Biraṁgoṇḍa [Do]ḍarasa.
11	On a stone pillar lying in front of the temple of Hanumān.	Rashṭrakūṭa	Akālavarsha	Śaka 834, Śrīmukha, Jyēshṭha, ba. [2], Thursday, [U]ttarā[shāḍha], Abhije.	Do.	The grant portion is badly damaged. Mentions [Beḷva]ḷige-12.

12	On a hero-stone set up in front of the temple of Siddhaliṅgēśvara.	..	....	..	Do. ..	Badly damaged. Records a gift in commemoration of the death of a hero in a fight.
13	On a slab set up on the tank-bund	Rashṭrakuṭa	Suvarṇavarsha Gōvinda (IV)	Śaka 855, Vijaya ..	Do.	Registers a gift of gold made by Baḷḷajja, the *Gāvuṇḍa* of Kovujagere (the modern Kavajgēri), to the temples of Bhaṭāri, Vināyaka, Maṭavama[dē]ra (?) Kēśavāditya and Siddhēśvara constructed by him. Also states that he set up a (hero-)stone in memory of his sons and constructed a *gavikallu* for himself.
14	**Yaongal.**—On a stone lying in a field (Survey No. 133).	..	....	Śaka 1477, Āṅgirasa, Kartika, śu. 3.	Do. ..	Registers certain gifts made by Mo[khachi]-Paṇḍiaya and others under the instructions of Mallika-Sāheba.
15	On a stone built into the wall of the backyard of *Hiremaṭha*.	..	....	..	Do. ..	Registers a gift of land in Hāvinahaḍagali made to Narahari-Bhaṭṭa, son of Chimmarasa-ayyanavaru of the Viśvamitra-*gōtra* and Rukku-*śākhā*.
16	On a stone built into the wall of the Maḷēvāḍadayvara-*maṭha*.	Yadava ..	....	Śrāvaṇa, śu. 3 ..	Do. ..	Damaged. Registers a grant of land made to Chandrabhūshaṇa-yati for worship, etc., of a god at Beluvaṇige.
17	**Karmadi.**—On a stone built into the front wall of the temple of Kalamēśvara.	..	....	8**, [Kīlaka], Uttarāyaṇa-saṁkranti, [Sunday].	Do. ..	Records that the *Mahājanas* of Kaṟumaṭi made a grant of 50 *mattar* of land to the temple of Īśanarāśi-Bhaṭāra, of which 30 *mattar* had to be utilised for imparting education.
18	On a broken slab lying in front of the temple of Hanuman.	Rashṭrakuṭa	Amōghavarsha	..	Do. ..	Mutilated. Only the introductory portion is preserved.
19	On a stone leaning against the front wall of the temple of Somēśvara.	..	....	Śaka 981, Vikāri, Vaiśākha, śu. 1, Friday.	Do. ..	Registers a gift of gold made on the occasion of a solar eclipse in Magha to the temple of Babalēśvara and the *satra* attached to it, by Gaṅgeya-Jīyar. The gift was entrusted to the 200 *Mahājanas* of Kariṁmiḍi.
20	**Karakikatti.**—On a stone set up in front of the temple of Kariyavva.	..	Mahamaṇḍalēśvara Taṟimaleya Kōnerirāja.	Śaka 1499, Yuva, Śrāvaṇa, ba. 1.	Do. ..	Registers a gift of land by the daughter of Gōvaṁṇayadeva to the goddess Uḍuchadēvī at Kaṟikeyakaṭe.
21	**Gadgoli.**—On a broken slab standing close to the temple of Hanumān.	Vijayanagara	Vīrapratapa Kṛishṇarāya	..	Do. ..	Damaged. Registers a grant of land to the temple of Hanumān for worship and lamps.
22	**Hanamanhal.**—On a stone lying in a field (S. No. 18).	Western Chaḷukya.	Tribhuvanamalladēva	Chaḷukya-Vikrama year 24, Pramādi, Paushya, śu. 10, Sunday, Uttarāyaṇa-saṁkrānti.	Do. ..	Damaged. Registers gift of betel-leaves to a certain Siṅga-Gavuṇḍa of Āluṁgeṟe situated in Kisukāḍu-70, by a number of *Seṭṭis*.
23	**Rajur.**—On a stone leaning against the front wall of the temple of Hanumān.	Do.	Jagadēkamalladēva	Śaka year 45869 (?), Śrīmukha, Vaiśākha, śu. Puṇṇame, Monday, Uttarāyaṇa-saṁkramaṇa, Abhija-lagna.	Do. ..	Records that Jōga-Gamuṇḍa, a subordinate of Āchanṛipa, constructed the temple of Gavaṟēśvara at Rājūr in Kisukāḍu-70, and granted land for worship, etc., of the god. Also registers other gifts to the same temple and to god Sōmanātha. Mentions Chandrabhūshaṇadēva.
24	On another stone in the same place	Do.	Do.	7th year, Raktākshi, Pushya, Puṇṇami, Monday, Uttarāyaṇa-[saṁkramaṇa].	Do. ..	Registers a gift of the *pannāya* tax made by *Heggaḍe* Baladēvayya-Nāyaka, the supervisor of taxes at Kuṇṭige and Rajavūru, to the temple of Mūlasthānadēva at Rajavūru for worship and offerings. Ānanda-Daṇḍadhinātha, the brother-in-law of *Daṇḍanāyaka* Bāchayya, a subordinate of *Mahāpradhāna* Bammaṇayya, was the Superintendent of the [*Bā**] *hattra-thāṇada-pannāya* taxes. The gift was entrusted to Chandrabhūshaṇa-Paṇḍitadēva, the *āchārya* of the temple.
25	**Gajendragad**—On the stone-gate leading to the Fort.	..	....	Plava	Marāṭhī in Nagari.	Refers to the construction of the fort at Gajēndragaḍ.

Stone inscriptions of the Bombay-Karnatak copied during the year 1927–28—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
	DHARWAR DISTRICT—*cont.*					
	RON TALUK—*cont.*					
26	**Unachgeri.**—On the arch-stone of the entrance to the temple of Kṛishṇamūrti.	..	....	Plava, Mārgaśira, ba 14, Monday.	Kannaḍa in Nāgarī.	Records that *Kotavāla* Aiyapa, son of Narasapa of the Gajēndragaḍa fort, constructed the temple of Vēṇu-gōpāla.
27	On a stone set up near the public well.	Western Chaḷukya.	Tribhuvanamalladēva	Śaka 994, Paridhāvi, Pushya, śu 13, Sunday, Uttarāyaṇa-saṁkrānti.	Kannaḍa ..	Registers gift of betel-leaves and oil-mills by certain *Gāvuṇḍas* to the temple of Kalidēva at Kūṇṭige. The recipient of the gift was Chikkaṇṇa-Paṇḍita. Also registers another gift to the temples of Kalidēva, Mādhēśvara-dēva and Kāmēśvaradēva for offerings and lamps.
28	On the same stone	Sinda ..	Mahāmaṇḍalēśvara Chāvuṇḍarasa ..	10th year, Pārthiva, Pushya, śu. 13, Sunday, Uttarāyaṇa-saṁkrānti.	Do. ..	Damaged. Registers a gift by *Heggaḍe*-Īśvarayya from his camp at Kūṇṭige, under the orders of *Mahāmaṇḍalēśvara* Chāvuṇḍarasa.
29	On a stone set up in Ayyana-koḷḷa near the temple of Īśvara on the Gajēndragaḍ hill.	..	....	..	Do. ..	Damaged. Registers a gift by a certain Liṅgapa to Koḷada-Chenabasapa.
30	**Kodaganur.**—On a stone built into the wall of the temple of Vīrabhadra.	Yādava ..	Siṁghaṇadēva	Nandana ..	Do. ..	Damaged and worn out. Mentions the god Doḍḍēśvara and the village Koḍaganūru.
31	**Benachamatti.**—On a stone lying in front of the temple of Īśvara.	Kaḷachurya	Tribhuvanamalla Bijjaṇadēva	Śaka 1088, Vyaya, Pushya, Amāvāsya, Uttarāyaṇa-saṁkranti, Vyatīpāta.	Do. ..	Registers a gift of certain incomes by the fifty *Telligas* to the temple of Telligēśvara constructed by them at Erambar-age. The gift was entrusted to Chandramauḷidēva, the *āchārya* of the temple of Siṁhēśvara. He was the disciple of Yōgēśvara-Yati, pupil of Vigrahēśvara-Brati of the Lākuḷa sect.
32	On the same stone	Sinda ..	Mahāmaṇḍalēśvara Vīra-Bijjaṇa and Mahāmaṇḍalēśvara Vīra-Vikramadēva.	Śaka 1109, Plavaṅga, ... 14, Monday, Saṁkrānti.	Do. ..	Registers the grant of land to the temple of Telligēśvara of Erambarage by the two chiefs Bijjaṇa and Vikramadēva. They are stated to have been ruling over Kisukāḍu—70, Bāgaḍage—70, Keḷavaḍi—300, Nareyaṁgal—12 and Kareviḍi—3[0].
33	**Kumtoji.**—On a broken slab standing close to the temple of Īśvara.	Western Chaḷukya.	Bhuvanaikamalladēva	Śaka 994, Paridhāvi, Paushya, śu. 1[3], Sunday, Uttarāyaṇa-saṁkrānti.	Do. ..	Registers gift of oil, houses and flower-garden for worship and lamps in the temple of Nakarēśvara by the *Nakaras*. Also registers another gift made by Veṁkapaiya, a *Suṁkaverggaḍe* of a division in Kūṇṭige—30, for lamps to the god .... gēśvara.
34	**Kalakappana-gudda.**—On the brass *prabhāvaḷi* set up behind the *liṅga* of Kalakalēśvara.	..	....	Śaka 1695, Vijaya, Vaiśākha, śu. 10, Friday.	Sanskrit in Nāgarī.	Records that the *prabhāvaḷi* was dedicated to the god Kāla-kalēśvara by Dāte-Nārāyaṇa, son of Mahādeva.
35	On a stone leaning against the wall at the left of entrance into the central shrine of Kālakalēśvara.	Western Chaḷukya.	Tribhuvanamalla Vīra-Sōmēśvaradēva ..	10th year, Prajāpati, Kartika, Puṇṇame, Monday, Vyatīpāta.	Kannaḍa ..	Registers a grant of paddy fields made by *Mahāmaṇḍalēśvara* Āchidēvarasa of the Sinda family for the offerings of the god Kaḷakaḷēśvara.

36	On the same stone	Yadava ..	Siṁghaṇadēva	21st year, Vikrama, Kārtika, Puṇṇame, Monday.	Do. ..	Registers grant of land, oil, betel-leaves, etc., by the 300 of Ugura, residing in Rājur, the 504 and the 1,000 headed by Sāyima-Gāmuṇḍa, for worship and offerings in the temple of Kaḷakaḷēśvara when *Mahāmaṇḍalēśvara* Vikramādityadēva of the Sinda family was the governor. Also records another gift made in Āṅgirasa, Kārtika Puṇṇame, Monday.
37	In the same place	Do. ..	Do.	21st year, Vikrama, Pushya, Amavāsye, Sunday, Uttarāyaṇa-saṁkramaṇa and Vikrama, Kārtika, Puṇṇame, Monday, Saṁkramaṇa.	Do. ..	Registers gifts of land and tax to the temple of Kaḷakaḷēśvara for worship and decoration. At the end of the record there is an unfinished inscription of the reign of Vīra-Harihararāya of the Vijayanagara dynasty.
	GADAG TALUK.					
38	**Harlapur.**—On a slab in the Hanumantadēva temple.	..	....	..	Do. ..	Damaged. Records a grant of land at Hariharapura (?) by Kācha-Nāyaka of Nārāṇapura.
39	On a slab lying in the Virakta-*maṭha*.	Rashṭrakūṭa	Akāḷavarsha	Śaka [8]18 . ..	Do. ..	Worn out completely after the date.
40	On a slab set up in front of the Kotrappana-*maṭha*.	Kaḷachurya	Rāyamurāri Sōvidēva	5th year	Do. ..	Records the death of a hero (name lost).
	MUNDARGI PETHA.					
41	**Mundargi.**—On a stone bearing two foot-prints in the court-yard of the Śiva temple on the hillock nearby.	..	....	..	Do. ..	Records a gift by the Gauḍas, Baṇajigas, Kumbāras and others.
42	**Byalavadigi.**—On a stone set up in S. No. 67.	..	....	..	Do. ..	Damaged. Seems to register a gift of gold to a certain Chika-Vīraṇa.
43	**Nagarahalli.**—On the pedestal of a *saptamātṛikā* stone in the ruined temple of Pañchaliṅga on the bank of the Tuṅgabhadrā.	..	....	..	Do. ..	Mentions a certain Tribhuvana-Nārāyaṇa Dharmaśeṭṭi of Maḷūru in Keḷale-nāḍu.
44	Round the pedestal of the *liṅga* surrounded by five images of bulls in the same temple.	Western Chaḷukya	Jagadēkamalladēva	Śaka 944, Dundubhi, Chaitra, śu. 5, Sunday.	Do. ..	Registers a grant of land to the temple of Dharmēśvara constructed by Tribhuvana-Nārāyaṇa Dharmaseṭṭi, while *Mahāsāmanta* Dāsarasa, who is here called the son of Jagadēkamalladēva, was governing Māseyavāḍi—140.
45	**Kakkuru.**—On a slab set up in front of the Maruti temple.	Do.	Tribhuvanamalladēva, ruling at Kalyāṇa	Chāḷukya-Vikrama year 3[8], Vijaya, Paushya, Paurṇṇame, Wednesday, Uttarāyaṇa-saṁkranti, Vyatīpāta.	Do. ..	Registers the grant of land made by Kāḷi-Gāvuṇḍa for offerings and repairs to the temple of Mallikārjuna built at Kakkūru by *Perggaḍe* Jōgiseṭṭi. The grant was made with the permission of *Mahāmaṇḍalēśvara* Permmāḍiyarasa of the Yadava family, who was governing Māsevāḍi—140.
46	**Bardur.**—On a slab set up in front of the Bharatēśvara temple.	..	....	Śaka 954, Āṁgira, Āshāḍha, śu. 1, Sunday	Do. ..	Registers a gift of land to the temple of Bharatēśvaradēva. The charity had to be protected by the 200 *Mahājanas* of Bharatāpura.
47	**Tambragundi.**—On a slab lying in front of the Īśvara temple.	Western Chaḷukya.	Traiḷōkyamalladēva	Śaka 975, Jaya, Bādubbey-amavāsye, solar eclipse.	Do. ..	Registers a gift of gold by Dāsimayya who was administering the *manneya* of Kisuguṇḍi at the bidding of *Mahāsāmanta* Mādhavārarasa of the Yādava family, the governor of Māsevāḍi, for lights, offerings and worship in the temples of Mūlasthāna-Kalidēvasvāmi and Vishṇudēva.
48	**Korlahalli.**—On a slab lying on the ruined dam across the river Tuṅgabhadrā.	Do.	Do.	Śaka 97[3], ..., [Mā]rgaśira, śu. 5, Dvitīpāta (Vyatīpāta), Uttarāyaṇa-saṁkra[nti].	Do. ..	Mutilated and damaged. Registers a gift of land by Akkādēvī who was governing Kisukāḍu-70, Toragale and Māseyavāḍi. The gift was made in the presence of her subordinate *Mahāsāmanta* Ajjarasa of the Yadava family.
49	**Chyaginakeri.**—On one of the two sluices of the tank.	..	....	Tāraṇa, Vaiśākha, śu. 5, Monday.	Do. ..	In characters of the 15th century A.D. States that Gōpaṇṇa, son of Chikkaṁṇa-Upādhyāya, got the sluice constructed at a cost of thirty *pratāpas*.

Stone inscriptions of the Bombay-Karnatak copied during the year 1927-28—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
	DHARWAR DISTRICT—*cont.* MUNDARGI PETHA—*cont.*					
50	**Kalkeri.**—On a slab set up in front of the village *chāvaḍi*.	..	. . .	Śaka 1573, Khara, Chaitra, ba. 7, ...	Kannaḍa ..	Registers an agreement executed by the Sahēba of Kalkeṟe to a certain Madara, remitting certain taxes for seven years.
51	On the pedestal of a lost image preserved in the same *chāvaḍi*.	..	. . . .	..	Do. ..	Records that a certain Hali-Gāvuṇḍa who was a disciple of Bhānukīrtti-Siddhantidēva of Mūla-*saṁgha*, Koṇḍakund-*ānvaya*, Kāṇūr-*gaṇa* and Timtriṇi-*gachchha* constructed a *basadi* for Akaḷaṅkachandra-Bhaṭṭāraka of Kalikeṟe and installed the image of Parśvanāthadēva.
52	**Mushtikop.**—On a pillar lying in front of the Veṅkaṭēśadēva temple.	..	. . . .	Śaka 1454, Nandana, Śrāvaṇa, śu. [1]	Do ..	Worn out. Mentions a certain Bārikara Balli-Birava.
53	**Budihal.**—On a slab lying in the Īśvara temple.	Western Chaḷukya.	Jagadēkamalladēva [II]	Prabhava, Chaitra, śu. [10], Thursday, Uttarāyaṇa-saṁkranti, Vyatīpāta.	Do. ..	Registers the grant of land made by Bammi-Seṭṭi with the consent of Holli-Gāvuṇḍa, the chief of Kalkeṟe, and his brother Sōma-Gāvuṇḍa, while *Mahāmaṇḍalēśvara* Kuppadēvarasa was governing Māsavāḍi-140, for offerings, worship and repairs in the temple of Kalidēvasvāmin.
54	**Mevundi.**—On a slab set up in front of the Kenchavva temple.	..	. . . .	..	Do. ..	Damaged. Seems to register a gift of land. Mentions Kalukeṟe.
55	At the entrance (left side) into the central shrine of the Nīlakaṇṭhēśvara temple	Yādava ..	Siṁghaṇadēva	13th year, Svabhānu, Āshāḍha, śu. 5, Monday.	Do. ..	Records a gift by Hirubāyi, the wife of *Sarbbādhikāri* Purushōttama-Nāyaka.
56	On a slab set up in front of the Veṅkatēśadēva temple.	Rāshṭrakūṭa	Akāḷavarsha	Śaka 818, Naḷa, Kārttika, śu. 5, Monday.	Do. ..	In characters of about the 11th century A.D. Damaged. Records the construction of the temple of Kōyigēśvara at the capital Meḷiviḍu by a chieftain of the Yādava family, who was governing Kōgaḷi-500 and Māseyavāḍi-140.
57	On a second slab set up in the same place.	Hoysaḷa ..	Vīra-Ballāḷadēva [II]	5th year, Naḷa, Vaiśākha, śu 3, . . . Uttarāyaṇa-saṁkranti, Vyatīpāta.	Do. ..	Registers a gift of land by the *Nakharas*, *Mahājanas*, *Mummuriḍaṇḍas* and others, for worship and offerings in the temple of Billēśvaradēva of Dēhutagēri. Also registers another gift of land at Vaḍavaṭṭi to the same temple by Ballāḷadēva (i.e., the king).
58	On the same slab	Do. ..	Do.	5th year, Naḷa, ...	Do. ..	Registers a gift of taxes made by the 500 *svāmis* of Ayyāvaḷe and the Māhānāḍu, to the god Billēśvara of Dēhutageri. Also records a gift of some incomes to the same god by the 300 of Billa headed by Halla Kēta-Bōva.
59	On a third slab set up in the same place.	Rāshṭrakūṭa	[A]kālavarsha Kṛishṇa—Kaṁnaradēva	Lost	Do. ..	Damaged. In characters of about the 13th century A.D. Seems to register a grant of land to the temple of Kuppeśvaradēva at the capital town of Meḷuviḍi by Kuppadēvarasa of the [Yā]dava family, who was governing Pulige[re*]—300, Kōgaḷi—500 and Māsavāḍi—140.
60	On a slab set up in front of the Basavaṇṇa temple.	Do.	Amōghavarsha	Śaka [7]86 ..	Do. ..	Damaged. Records the death of a hero in a battle. Mentions the king's feudatory Kuppeyarasa of the Yādava-*vaṁśa* and (the town) Meḷimaḍu.
61	On a slab set up near the same temple.	Do.	Akālavarsha	Lost	Do. ..	Much damaged. Mentions A[ṇi]geṟe and Kannara.
62	**Chikkavadavatti.**—On a slab built into the wall of the Kalamēśvara temple.	Western Chaḷukya.	Tribhuvanamalladēva	Chaḷukya-Vikrama year 51, Parābhava, Māgha, śu. 5, [Wednes]day.	Do. .	Damaged. Registers grants of land made to the temple of Kalidēvasvāmin of Oḍavaḍḍi, which was the capital of *Mahāmaṇḍalēśvara* Kakkarasa, who was governing Suṟuka—12 and Avagavāḍi—12. Also registers gifts of land made to Ruvari Bamōja and Nāraṇa-Bhaṭṭa.

63	On the same slab	Do.	Pratapa-Chakravartti Jagadēkamalladēva	Krōdhana, Vaiśākha, śu. . , Sunday.	Do.	Registers a grant of land by *Mahāmaṇḍalēśvara* Hollarasa for offerings in the temple of Kalidēva.
64	**Haitapura.**—On a pillar built into the wall of the Maruti temple.	..	....	..	Do.	Built in. Records that Bhagibe (Bhagiyabbe?), wife of *Mahāsāmanta* Bijja of the Chaḷukya-*kula* had a reservoir sunk between the villages of Hatikōvaḷūr and Meḷivaḍu. Gives the ancestry of Bijja for five generations.
65	**Dambal.**—On the wall at the left of entrance into the Jaina temple.	Western Chaḷukya.	Tribhuvanamalladēva	Chaḷukya-Vikrama year 23, Bahudhānya, Āshāḍha, ba. 11, Sunday, Saṁkramaṇa.	Do.	Registers gift of oil by the fifty Telligas for a perpetual lamp in the Bauddha-vihāra constructed by Saṅgava-Seṭṭi.
66	On the same wall	Yādava	Vīra-Rāmadēva	14th year, Svabhānu, Bhādrapada, śu.	Do.	Registers a gift of land by the Sixteen to Bauddhadēva.
67	On a stone built into the platform of the *maṇḍapa* of the temple called *Dabbaguḍi.*	..	....	..	Do.	States that the land belonging to the temple of Ma[dhavē]śvaradēva was a *gaḍimba* in extent.
68	On a slab set up in front of the Doḍḍa-Basappa temple.	Western Chaḷukya.	Chāḷukya-Chakravartti Sōmēśvaradēva	Śaka 1106, Krōdhi, Āshāḍha, Amāvase, Monday, solar eclipse, Saṁkrānti, Vyatīpāta.	Do.	Registers grants of land and taxes by *Mahāpradhāna*, *Sēnādhipati* Tējimayya-Daṇḍanāyaka and his officers Bakaṇa-Daṇḍanāyaka and Rēvarasa for the (tank called) Gōnasamudra at Dharmāpura and to the artisans who built the outlets and the sluices of the tank. The grant was made in the presence of the god Svayambhudēva.
69	On the back of the image of the god Maruti in the Maruti temple.	Do.	Tribhuvanamalladēva	Chaḷukya-Vikrama year 49, Krōdhi, Māgha, Puṇṇami, Monday.	Do.	Built in. Registers a grant of land by *Mahāmaṇḍalēśvara* Permma-Bhūpāla, who was governing Māsevāḍi-nāḍu, to the temple of Ajjamēśvara built by Ajjimayya-Nāyaka, son of Rebbarasa, at Dharmavoḷal. Mentions Nirvāṇaśakti-Paṇḍitadēva.
70	On a pillar at the left of entrance into the Kalamēśvara temple.	..	....	..	Do.	Mutilated and incomplete. Gives a description of Māsavāḍi-nāḍu, which is stated to be on the northern bank of the river Dakshiṇa-Gaṅgā (*i.e.* Tuṅgabhadrā) in the Kuntala-vishaya. Mentions Harihara and Mallidēva, sons of Kappa-Bhūpati, who was the younger brother of Harihara and the son of Permāḍi of the Māsavāḍi country.
71	On a slab fixed over a gutter near the old *chāvaḍi*.	Western Chāḷukya.	Trailōkyamalladēva	Lost	Do.	Worn out after the mention of the king's name.
72	On another slab in the same place	Do.	Do.	Śaka 981, Vikāri, Chaitra, śu. 13, Sunday.	Do.	Registers a gift of gold by a certain Birayya-Seṭṭi to the Nagara-Jinālaya of Dharmavoḷal for free feeding. The gift was made in the presence of the sixteen *Seṭṭis*, the *Mahānagara* and the *Samudāya*.
73	On a slab set up near a well in S. No. 413.	..	....	..	Do.	Enjoins that no *taḷavāra* should take any of the produce of this garden (i.e., the land in which the stone is set up).
74	**Doni.**—On a slab set up in front of the *chāvaḍi*.	Western Chaḷukya.	Tribhuvanamalladēva	Chaḷukya-Vikrama year 20, Yuva, Phālguṇa, śu. 13, Thursday.	Do.	Registers a gift of land made for the *basadi* built by Sōka-Seṭṭi to Chārukīrtti-Paṇḍita, disciple of Munichandra-Traividya-Bhaṭṭāraka of Yāpanīya-*saṁgha* and Vṛikshamūla-*gaṇa*. The gift was made in the presence of the 60 *Mahājanas* and the *Seṭṭis* of Drōṇipura, which was governed by Lakshmī-Mahādēvi, the senior queen (*piriyarasi*).
75	On the same slab	..	....	......13, Sunday : and .... Pushya, śu. 15, Sunday, Uttarāyaṇa-saṁkrānti.	Do.	Registers grants of land, shops and house-sites made by the 60 *Mahājanas* to the same *basadi*.

Stone inscriptions of the Bombay-Karnatak copied during the year 1927-28—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
	DHARWAR DISTRICT—*cont.*					
	Mundargi Petha—*cont.*					
	Doni—cont.					
76	On a slab built into the wall of the Siddhaliṅgadēva temple.	Western Chaḷukya.	Tribhuvanamalladēva	Chaḷukya-Vikrama year 5, Raudri, Pushya, śu. 1, Monday, solar eclipse, Vyatipāta	Kannaḍa ..	Registers grants of land, oil and paddy made by the sixty *Mahājanas* and *Seṭṭis* of Drōṇāpura for the temple of Siddhēśvara to Lakshmīdhara-Paṇḍita who was the *āchārya* of the temple. Drōṇāpura is said to have been governed by queen Lakshmī-Mahādēvi.
77	On the same slab	..	....	Chaḷukya-Vikrama year 19, Bhāva, Pushya, śu. 5, Sunday, Uttarāyaṇa-saṁkrānti, Vyatīpāta.	Do. ..	Registers a gift of taxes made by the *Pannāyada-Suṁka-verggaḍe* Viṭṭarasa at the command of *Sarbbādhikāri-Mahāprachaṇḍa-Daṇḍanāyaka* Mahādēva-Bhaṭṭa to Śaktiśiva-Paṇḍita, disciple of Lakshmīdhara-Paṇḍita, for offerings and lamp to the temple of Siddhēśvaradēva. The gift was made in the presence of the sixty *Mahājanas* and *Seṭṭis* of Drōṇāpura. Also registers other gifts of taxes to the same temple by Mādirāja and Mulihi-seṭṭi of the *Perjjuṁka* and by the 300 of Ugura.
78	Do.	..	....	Chaḷukya-Vikrama year 23, Bahudhānya, Pushya, Amāvāsye, Sunday, Uttarāyaṇa-saṁkramaṇa, Vyatīpāta.	Do. ..	Registers grants of land by the sixty *Mahājanas* and the *Seṭṭis* of Drōṇāpura, for the temple of Siddhēśvaradēva to Śaktiśiva-Paṇḍita, the *āchārya* of the temple.
79	On a pillar in front of the Doṇi-kavva temple.	Yadava ..	Siṁhaṇadēva	Vyaya	Do. ..	Records that the *sībāra*, which was not in existence for 770 years past, was erected by a certain Maḍavari-Basavai[yya*] in the 16th year of the king's entering the country.
80	On a slab in a field about a furlong from the same temple.	..	....	..	Do. ..	Registers a gift of land by a son of Śrīdharāchārya to the temple of Śrīpatidēva.
81	On the pedestal of the Pārśvanātha image kept in front of the Māruti temple.	..	....	Śaka 1191, Śukla, Chaitra, śu. 7, Monday, Mṛigaśirsha, Vṛishabha-lagna, Garaja-(karaṇa).	Do. ..	Records that the image of Pārśvēśa was installed in the *basadi* of Marudēvi-Avve by *Śrīkaraṇādhīśa* Boppaṇṇa, while Tipparāja was governing the entire Karṇṇāṭa-maṇḍala.
82	**Alur.**—On a pillar in the *maṇḍapa* of the Nāgēśvara temple.	..	....	..	Do. ..	Registers a gift of gold by the *Mahājanas* for offerings to the goddess Durgā-Paramēśvari.
83	On a slab set up in the same *maṇḍapa*.	Western Chaḷukya.	Trailōkyamalladēva	Śaka 989, ... Māgha, Amāvāsye, Monday, solar eclipse.	Do. ..	Damaged. Registers a gift of land at Māḷadalūru in Masiyavaḍi—140 during the regime of *Mahāmaṇḍalēśvara* Śaucharasa, a subordinate of *Mahāsāmantādhipati-Daṇḍanāyaka* Vāsudēvayya, son of Kāḷidāsa who was the *Maneverggaḍe* of king Kīrttivarman.
84	On a slab built into the wall of the same temple.	Do.	Tribhuvanamalladēva	48th year, Śōbhakṛit, Māgha, Puṇṇami, Friday, lunar eclipse, Vyatīpāta.	Do. ..	Registers the grant of gold and land at Māḷadalūru made by *Mahāpradhāna-Pasāyita*-Surigeya-Nāgarasa, while *Daṇḍanāyaka* Surigeya-Hermmāḍiyarasa was administering the village, to the 200 *Mahājanas* of the place to be utilized for a *satra*, a *Ṛigvēda-Khaṇḍika* (educational institution) and other charities.

85	On a slab built into the wall of the Virabhadradēva temple.	Do.	Do.	Chaḷukya - Vikrama year 16, Prajāpati, Pushya, śu. 12, Thursday, Uttarāyaṇa-saṁkramaṇa.	Sanskrit and Kannaḍa.	Gives the genealogy of the Chaḷukyas down to Tribhuvanamalladēva. Registers a grant of land at Maḷadalūru by *Leṅka* Surigeya-Mahādēvayya to the temple of Traipurushadēva, constructed by him at the village which was situated in Māsavāḍi—140, while the *Mahāpradhāna* Raviyaṇa-Bhaṭṭa was the governor. The grant was to be protected by the 200 *Mahājanas* of the place.
86	On the same slab	Do.	Do.	Chāḷukya-Vikrama year [49], Krōdhi, Srāvaṇa, Puṇname.	Kannaḍa	Registers a grant of land at the *agrahāra* Maḷadālūru made by the *Mahāmātya* Surigeya-Permmāḍiyarasa, while he was administering the village, for offerings to a goddess and for the *Ṛigvēda-Khaṇḍika.*
87	**Sirur.**—On the door-frame of the Tōraṇagalla-Brahmadēva temple.	Do.	Jagadēkamalladeva [I]	Śaka 964, Chitrabhānu, Kartika, śu. 2, Monday.	Do.	Records the construction of the *Sirivāgilu* (gate of fortune) at Sirivura by *Kuñchavaḍuga* Dāsayya and registers a gift of taxes for the gate by six Gāvuṇḍas of the place, while Jagadēkamallan Irmmaḍi Noḷamba-Pallava-Permānaḍi was governing ' five villages ' in Māsivāḍi—140.
88	On a slab set up in front of the Maḷigēśvara temple.	Yadava	Rāmachandradeva	Śaka 121[3], Khara, Śrāvaṇa, śu. 1.	Do.	Damaged. Seems to register a gift of land by a certain Nayaka to the temple of Ṣvayambhu-liṁga.
89	On another slab set up in front of the same temple.	Do.	Do.	Lost	Do.	Damaged. Mentions a certain Kāma-Nāyaka.
90	On a broken pillar in front of the same temple.	Western Chāḷukya.	Tribhuvana[mallade]va	....Chaitra, Puṇṇame.	Do.	Mutilated and damaged. Seems to record a gift of gold to a temple (name lost). Mentions queen Bhāgala-Mahadevi and her maternal uncle (*māva*) *Perggaḍe* Mārtaṇḍayya.
91	On a fragment of a stone set up near Sāli's shop.	Do.	Tribhuvanamalladēva	Lost	Do.	Fragment. Gives only the *birudas* of a Yādava *Mahāmaṇḍalēśvara.*
92	On a slab set up in the same place	Do.	Trailōkyamalladēva	Śaka 970, Sarvvadhāri, Vaiśākha, ...	Do.	Mutilated and damaged. Seems to register a gift to some ascetics while *Mahāsāmantādhipati* Dasarasa was administering Sirivura and while his father *Mahāsāmantādhipati* Ma[di]ṇayya was governing ' five villages ' in Māsiyavāḍi-140.
	BIJAPUR DISTRICT.					
	BADAMI TALUK.					
93	**Badami.**—On the rock above the entrance into cave No. I.	..	....	..	Kannaḍa (archaic).	Gives the names of Śrī-Āychasvāmin and of the stone-cutter (*kalkuṭṭi*) Śrī-Dōṇasvāmi. There are two more names which are much worn out.
94	At a height of thirty feet on the same rock, above cave No. I.	..	....	..	Do.	Reads '[Śrī]-Dōṇamman'.
95	In the same place	..	....	..	Do.	Reads ' Raṇamiṇḍa[n] '.
96	At a height of forty feet on the same rock, above the same cave.	..	....	..	Do.	Mentions ' Śrīśai(l)lavinōda-Mahadevī '.
97	On a mutilated pillar in the verandah of the same cave.	..	....	..	Do.	Reads '[Śrī]-Nareyda[n].'
98	On the side to the proper right of the same cave.	..	....	..	Do.	Reads 'Śrīśa[n]'. Below the inscription is carved the figure of an elephant.
99	In the same place	..	....	..	Do.	Reads ' Śrī-Marutisāmi '.
100	On the side of a cavern to the proper right of the same cave.	..	....	..	Kannaḍa	Reads ' Śrīśōpakārī '.
101	In the same place	..	....	..	Nāgarī	Reads ' Uma-Bhaṭa '.
102	Do.	..	....	..	Kannaḍa (archaic).	Reads ' Śrī-Ajjake '.
103	Do.	..	....	..	Do.	Reads ' Śrī-Gaṇasāmi '.
104	Do.	..	....	..	Do.	Damaged. Reads ' Śrī-Ma[llasāmi] '.
105	Do.	..	....	..	Do.	Reads ' Ayichchhesāmi '.

Stone inscriptions of the Bombay-Karnatak copied during the year 1927–28—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
	BIJAPUR DISTRICT—*cont.*					
	BADAMI TALUK—*cont.*					
106	On the ceiling of the same cavern	..	....	..	Nail-headed Nagari.	Reads 'Śrī-Bharatacha(ṁ)nd[ra]'.
107	In the same place	..	....	..	Do.	Reads 'Śrī-Śaraṇachandra'.
108	Do.	..	....	..	Do	Reads 'Bhamachandra'.
109	Do.	..	....	..	Do.	There are three names here which read thus :— (*a*) '[Visishṭa] nayanadēva', (*b*) 'Dēvadāsa' and (*c*) 'Śrī-Gaṁgasvāmi'.
110	Do.	..	....	..	Do.	Damaged. Seems to read 'Maddhyaraṭe' or 'Maharaṭe'.
111	On a rock to the right of the steps leading up to cave No. II.	..	....	..	Kannaḍa (archaic).	Reads 'Śrī-Koṭṭimañchi'.
112	On another rock to the left of the same steps.	..	....	..	Do.	Much damaged. Seems to read '[Śrī-Hiduṁbhī]' or '[Śrī-Hichuṁbhī]'.
113	In the same place	..	....	..	Do.	Much defaced. Seems to read '[Śrī-Ajan]'.
114	Do.	..	....	..	Do.	Reads 'Śrīkari'.
115	Do.	..	....	..	Do.	Reads 'Śrī-Dōṇimma Goṭṭakan'.
116	On the hill-side to the proper left of the same cave.	..	....	..	Do.	Damaged. Seems to contain two names. One reads '. . . ddharmma-[Siṁgan]' and the other reads 'Śrī-Malle'.
117	In the same place	..	....	..	Do.	Reads 'Maratasan'.
118	Do.	..	....	..	Do.	Damaged. Contains three names which read thus :— (1) Śrī-Si[va]dē[va*]n'. (2) [Śrī]-Puramusinha' and (3) 'Śrī-[Mūlan]'.
119	Do.	..	....	..	Do.	Damaged. Reads 'Śrī-Chūre' or 'Śrī-Chūkke'.
120	At a height of thirty feet, above the same cave.	..	....	..	Do.	Damaged. Seems to mention two names, [Pānimuyan] and Śrī-Drōṇan.
121	At a height of twenty-five feet, above the same cave.	..	....	..	Do.	Reads 'Śrī-Marike'.
122	On the hill-side, above the same cave.	..	....	..	Do.	Reads '[Śrī]-Ni[chcha]n'.
123	In the same place	..	....	..	Do.	Reads 'Dōṇan'.
124	Do.	..	....	..	Do.	Reads 'Tachōḷi[ya] Magantasigṅi (mistake for ṅgi)'.
125	Do.	..	....	..	Do.	Reads 'Sataduvasiṁghi'.
126	Do.	..	....	..	Do.	Reads 'Duṭṭujan'.
127	Do.	..	....	..	Do.	Reads 'Śrī-Śantimūrtti'.

128	Do.	..	....	..	Do.	Reads ‘ Goṭṭemūrkkan ’.
129	Do.	..	....	..	Do.	Reads ‘ Śrīva[ch]yan ’.
130	Do.	..	....	..	Do.	Reads ‘ Śrī-Buru ’.
131	Do.	..	....	..	Do.	Reads ‘ [Śrī]vachyan ’.
132	Do.	..	....	..	Do.	Damaged. Seems to read ‘ Śrī-[Ana[ṁta]-a[da]rśa[n] ’.
133	On a pillar in the verandah of the same cave.	..	....	..	Do.	Mutilated. Reads ‘ ..[chha]gan Aḍamari ’.
134	On the rock to the proper right of the hill-side, above the same cave.	..	....	..	Do.	Damaged. Reads ‘ Śrī-Vasudēvan ’.
135	On the same rock	..	....	..	Do.	Damaged. Reads ‘ Śrī-Yaś[ō]mantan ’.
136	On the hill side, to the proper right of the same place.	..	....	..	Kannaḍa ..	Reads ‘ Śrī-[Vaku]lakshaḷiga[m] ’.
137	In the same place	..	....	..	Kannaḍa (archaic).	Reads ‘ Śrī-Dvitan ’.
138	Do.	..	....	..	Do.	Reads ‘ Śrī-Aḷageṟean ’.
139	Do.	..	....	..	Do.	Reads ‘ Śrī-K[ē]sava[n] ’.
140	Do.	..	....	..	Do.	Reads ‘ Durv[v]iṭan ’.
141	Do.	..	....	..	Do.	Reads ‘ Śrī Śivachaṁdra[n] ’.
142	On the big rock in front of cave No. II.	..	....	..	Do.	Reads ‘ Śrī-Biṭhamārga[n] ’.
143	On the same rock	..	....	..	Do.	Gives the three names, ‘ [Śrī]-Surachitan, Śrī-Kṛitimañchi ’ and ‘ Śrī-[Ama]la[n] ’.
144	Do.	..	....	..	Do.	Reads ‘ Duṭṭujan ’.
145	Do.	..	....	..	Do.	Reads ‘ Śrita[n] ’.
146	Do.	..	....	..	Do.	Reads ‘ Ativikraman ’.
147	Do.	..	....	..	Do.	Reads ‘ Śrī-Apparappan ’.
148	On the small rock in the same place.	..	....	..	Do.	Reads ‘ [Kē]śava ’.
149	On the same rock	..	....	..	Do.	Reads ‘ [Śrī]-[Āji]kṛi[ti] ’.
150	Do.	..	....	..	Do.	Much damaged. Seems to read ‘ Śrī-[Mū]rtti[mā]n ’.
151	Do.	..	....	..	Kannaḍa ..	Mentions Kūppan, a subordinate of the illustrious Tuḷiva Nachigaṇa.
152	On the hill-side to the right of the steps leading up to cave No. III.	..	....	..	Kannaḍa (archaic).	Damaged. Reads ‘ Śrī-Pañjan ’.
153	In the same place	..	....	..	Do.	Damaged. Seems to read ‘ Bhiba[ha]ta[n] ’.
154	Do.	..	....	..	Do.	Reads ‘ Śrī-Kōḷima[ñchin] ’.
155	Do.	..	....	..	Do.	Reads ‘ Śrī-Siṅgamañchi ’.
156	Do.	..	....	..	Do.	Damaged. Reads ‘ Śrī-Jayasēna[n] ’.
157	On a rock to the right of the same steps.	..	....	..	Do.	Reads ‘ Śrī-Beṇṇeyarā Chaḷugēsi ’.
158	On the same rock	..	....	..	Do.	Reads ‘ Śrī-Vasudēvaḥ ’.
159	Do.	..	....	..	Do.	Damaged. Seems to be the expression ‘ Svasti Śrī ’ written in the negative form and inverse direction.

Stone inscriptions of the Bombay-Karnatak copied during the year 1927-28—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
	BIJAPUR DISTRICT—*cont.*					
	BADAMI TALUK—*cont.*					
160	On the same rock	..	....	..	Kannaḍa (archaic).	Reads ‘Śrīśa’.
161	Do.	..	....	..	Do.	Damaged. Seems to read ‘Śrīra[maṇa]. A male figure standing, with serpent hoods overhead, is carved near this inscription.
162	Do.	..	....	..	Do.	Indistinct. It is possibly ‘[Svasti] Śrī’ written inversely as in No. 159 above.
163	Do.	..	....	..	Do.	Damaged. Seems to mention ‘the illustrious Chaḷugēśi of the (sthiyas’.
164	Do.	..	....	..	Do.	Reads ‘Śrī-Koṇḍimañchi’.
165	Do.	..	....	..	Do.	Reads ‘Śrī-Vasudēvan’.
166	On the hill-side to the right of the foot-path leading up the hill from the right of cave No. III.	..	....	..	Do.	Damaged. Reads ‘Śrī-Śukula-Ayan’.
167	On the rock to the proper right of the same cave.	..	....	..	Do.	Reads ‘Śrī-Pañchaṇan’.
168	In the same place	..	....	..	Do.	Gives the two names ‘Śrī-Jayakīrtti’ and ‘Śrī Kānti-mañchi’.
169	On the hill-side in the same place.	..	....	..	Do.	Damaged. Seems to record the name of a stone-cutter (*kalkuṭṭiga*) Chōḷa Diviṟeyan. There is another name which is much damaged.
170	On the rock in the same place	..	....	..	Do.	Reads ‘Śrī-Sāmichandan Śrī’.
171	On a rock, to the proper right of the same cave.	..	....	..	Do.	Reads ‘Śrī-Kaṇṇan’.
172	On the hill-rock in the same place.	..	....	..	Do.	Gives the two names ‘Gaṇakīrtti’ and ‘Bijaya-Ovajan’.
173	On the hill-side in the same place	..	....	..	Do.	Reads ‘Śrī-Pōlama[ñchi]’.
174	In the same place	..	....	..	Do.	Damaged. Seems to read ‘Śrī [va][ra*]’.
175	On the rock in the same place	..	....	..	Do.	Reads ‘Śrī-Sudakīr[tti]. . .’
176	In the same place	..	....	..	Do.	Damaged. Seems to give the name Siṅgamañchi
177	On the hill-side in the same place	..	....	..	Do.	Damaged. Seems to read ‘Śrī [karmman]’.
178	In the same place	..	....	..	Do.	Reads ‘Śrī Rūpaśēkharaḥ’.
179	On the hill-side, to the proper left of the same cave.	..	....	..	Do.	Damaged. Reads ‘Kuduḷeydan’.
180	In the same place	..	....	..	Do.	Reads ‘Śrī-Kōḷimañchin’.
181	Do.	..	....	..	Do.	Reads ‘Śrī-Pōlamañchi’.
182	Do.	..	....	..	Do.	Reads ‘Śrī-Vimala[n]’.

183	Do.	..	....	..	Do.	Damaged. Seems to read ‘ Śrī-[Kai]vallan ’.
184	On the top of the same cave	..	....	..	Do.	Reads ‘ Śrī-Dōṇa[n].’
185	On the rock above the same cave.	..	....	..	Sanskrit in Nagarī.	Reads ‘ Ārya-[Chū]ḍasya ’. It is also possible to read ‘ [Khu]ḍasya ’.
186	On the top of the same cave	..	....	..	Kannaḍa (archaic).	Reads ‘ Śrī-Dōṇan ’.
187	In the same place	..	....	..	Do.	Reads ‘ Śrī-Dōṇan ’.
188	On the rock to the proper right of the same cave.	..	....	..	Do.	Reads ‘ Śrī-Harike ’.
189	On a rock to the right of the way leading up to cave No. IV.	..	....	..	Do.	Reads ‘ Śrī-Suva[r]ṇṇatējan ’.
190	Below a sculpture on a rock to the proper left of the same cave.	..	....	..	Do.	Reads ‘ Śrī-Bhavasvāmi-archa ’.
191	On the higher hill-rock to the proper left of the same cave.	..	....	..	Do.	Damaged. Seems to read ‘ Śrī-[U]dagran ’.
192	On the hill-side to the proper left of the same cave.	..	....	..	Do.	Reads ‘ Śrī-Kēsavan ’.
193	In the same place	..	....	..	Do.	Reads ‘ Śrī-[Ni]tyan ’.
194	Do.	..	....	..	Do.	Damaged. Seems to read ‘ Anṛibuvagṅa (mistake for ṅga)ksha[n]’.
•	•				Do.	Reads ‘ Śrī-Raṇaraudran ’.
195	Do.	..	....	..	Do.	Reads ‘ Śrī-Pañchaṇa[n] ’.
196	Do.	..	....	..	Do.	Reads ‘ Śrī-Chagheṟeyan ’.
197	Do.	..	....	..	Do.	Reads ‘ Śrī-Raṇatalaḷi ’.
198	Do.	..	....	..	Do.	Reads ‘ Śrī-Vijamman ’. Besides this there is the letter ‘ Śrī ’ with another damaged letter following it.
199	Do.	..	....	..	Do.	Reads ‘ Śrī-[illegible]nnabuddhi ’.
200	Do.	..	....	..	Do.	Reads ‘ Śrī-Kaṇṇa[n] ’.
201	Do.	..	....	..	Do.	Reads ‘ Śrī-Ārikke ’.
202	Do.	..	....	..	Do.	Damaged. Reads ‘ Śrī-Bhāḍukē[si] ’.
203	Do.	..	....	..	Do.	Damaged. Records the name of the stone-cutter (*kalkuṭṭi*) Chaḷugesi of the [Be]ṇṇeyas. See No. 157 above.
204	Do.	..	....	..	Do.	Reads ‘ Śrī-Sirigeṟeyan ’.
205	Do.	..	....	..	Do.	Reads ‘ Śrī-Kōḷimañchin ’.
206	Do.	..	....	..	Do.	Reads ‘ Śrīpāla.’
207	Do.	..	....	..	Do.	Reads ‘ Śrī-Kaṭresvāmi ’ or ‘ Śrī-Kadresvāmi ’.
208	Do.	..	....	..	Do.	Reads ‘ Śrī-Di[vyan] ’.
209	Do.	..	....	..	Do.	Reads ‘ Śrī-Dhanadēvan ’.
210	Do.	..	....	..	Do.	Reads ‘ Śrī-Geṟeyan ’.
211	Do.	..	....	..	Do.	Reads ‘ Śrī-Ārikke ’.
212	Do.	..	....			

Stone ins tions of the Bombay-Karnatak c ied during the year 1927–28—*cont.*

No.	Place of inscription.	Dynasty.	King.	ate.	Language and alphabet.	Remarks.
	BIJAPUR DISTRICT—*cont.*					
	BADAMI TALUK—*cont.*					
213	In the same place	..	....	..	Kannaḍa (archaic).	Reads 'Mārgajan.' Another name below this, beginning with 'Śrī', is entirely damaged.
214	In the cavern to the right of the foot-path leading up the hill, from the right of the same cave.	..	....	..	Do. ..	Reads 'Śrī-Nididēvan'.
215	In the same cavern	..	....	..	Do.	Reads 'Śrī-Aṇattamaṁohin'.
216	On the basement of the same cave	..	....	..	Do.	Reads 'Śrī-Śi'āśrayan'.
217	On the top of the cavern called 'Pañchaliṅgapaḍi'.	..	....	..	annaḍa	Damaged and incomplete. Praises a certain person Mavidē[va*] as the devotee of (the god) Sōmēśvara, as a *svāmihita* (loyal to his master) and as the crest-jewel of the three worlds and refers to the Agastya-Puḷpagiri.
218	In the same place	..	....	Śaka 955, Śrīmukha, Āśvayuja, [illegible] 5, Sunday.	Do.	Records the consecration of the god Mallikārjuna at Agastya-Pushpagiri, to the south of (the temple of) Bhūtēśvara, by Kaṁchey[a]chavayya. Refers also to the Pāpanāśatīrtha, Vishṇupāda and Rudrapāda.
219	In the cavern of the same rock ..	..	....	..	Kannaḍa (archaic).	States that this is the carving of Eraṇḍara-Gaṇacha.
220	In the same cavern	..	....	..	Do.	Damaged. Seems to register that Eraṇḍara [Gaṇa]cha (carved) this sculpture of (the) God.
221	Do.	..	....	..	Do.	States that this is the carving of Eraṇḍara Gaṇacha.
222	Do.	..	....	.	Do.	Reads 'Śrī-Gōrakēśan'.
223	Do.	..	....	..	Do.	Records that 'Śrī Chandrakīrtiya-Bhaṭṭa made (the sculpture of) Durgādēvī'.
224	Do.	..	....	..	Do.	Very much mutilated and damaged. The word 'Ruppiga' is possible to read. The first portion reads 'Śrī-[Sī]ḷakanda'.
225	Between the two rows of sculptures in the same cavern.	..	...	..	Do.	Mutilated. The names Rāchega, Kachapudamāṇa and Śrī-Muparayya are possible to read.
226	In the same cavern	..	....	..	Do.	Reads 'Śrī-Kundalan'.
227	On a rock near the tank	..	....	..	Do.	Reads 'Śrī-[illegible]chi[ttan]'.
228	On the same rock	..	....	..	Do.	Reads 'Śrīvarigan'.
229	Do.	..	....	..	Do.	Reads 'Śrī-G[illegible]priyan [Śrī]'.
230	On a pillar in the Kallanātha-*maṭha*.	..	....	..		[illegible] the remission of *kavaḷte* on the cobblers (*sammagāṛar*) of the place by the Two-Thousand of Vijaya-Vātāpi *adhishṭhāna*, learned in the *Vēdas*.
231	On another pillar in the same *maṭha*.	..	....	..	Do.	The language is a little obscure. Seems to praise the valour exhibited in the Dāgoṇi battle by Śrī-Paradara Pandemiriyan.
232	On a third pillar in the same *maṭha*.	..	....	..	Do.	Mentions a certain Vakkasidēva.
233	On a fourth pillar in the same *maṭha*	..	....	..	Do.	Reads 'Śrī-Bariṇapālan'.
234	On the hill-side, to the left of the way leading up to the Taṭṭu-kōṭi-Maruti temple.	..	....	..	Do.	States that (this) was written by one who was accomplishing what he resolved upon and what he spoke.
235	On the same hill-side	..	....	..	Do.	Mentions Śrī-Nandevaja Kajjaḷe.
236	On a rock, to the left of the entrance to the northern fort.	..	....	..	Do.	Reads 'Śrī-[Puṁ]baḷagi'.

237	On a stone lying in front of Yusuf Sahib's house.	..	....	..	Kannaḍa ..	Very much damaged. Refers to Hari, Hara and Brahma.
238	On a pillar inside the Bhūtanātha temple.	..	....	..	Do. ..	Refers to the lamp of Kariya-Sōdiyamman.
	BAGALKOT TALUK.					
239	**Haveli.**—On a slab set up in front of the Māruti temple.	..	....	Śaka 1744 ..	Sanskrit and Kannaḍa in Nāgari.	Records that Appūraya, who was the Subhēdāra (Subedar) of Bagaḍikōṭi under the *Kumpaṇi-Sarakāra* (East India Company), renovated the village Havēli otherwise known as Gōpālapura, constructed there a temple of Hanumān and a well, and made endowments for worship and offerings in the temple.
240	**Honnakatti.**—On three pieces of a broken slab kept in the Māruti temple.	..	....	Śaka 1750, Sarvadhāri.	Kannaḍa in Nāgari.	States that a certain Gōpālappa, grandson of Vaḍavaḍigi-Rāyappa, re-inhabited the village Honnāyakanakaṭi which had been deserted for a long time, and constructed there a temple and a well. Mentions *Kumpaṇi-Sarakāra.*
241	On a slab set up near the big stone-well in front of the same temple.	..	....	..	Kannaḍa ..	Damaged. Seems to record gift of oil by Saṁgaṇa-Gauḍa of Honnāyakanakaṭe.
242	**Shirur.**—On the south wall of the Siddhēśvara temple.	..	....	Śaka 990, Kīlaka ..	Do. ..	Registers a grant of land to the temple of Siddhadēva of Sirivura by Dēvarāya-Nāyaka who was the lord (*prabhu*) of Kollāpura and who belonged to Nimba- *kuḷa.*
243	On the same wall	..	....	Chāḷukya-Vikrama year 24, Pramādi, Phālguṇa, ba. 5, Sunday.	Do. ..	Registers a grant of land made for Bāchiseṭṭi's tank by Prasannarāśi-Paṇḍita, the *āchārya* of the temple of Siddhēśvaradēva.
244	Do.	..	....	Śaka 971, Virōdhi, Pushya, ba. 12, Sunday, Uttarāyaṇa, Makara-saṁkrānti.	Sanskrit and Kannaḍa.	Registers a gift of land made by Prabhu-Mārasiṅgha, son of Gaurabbe, for worship and offerings to the god Siddhēśvara and other gods in the village Śrīpura situated in Ponugunda-30, and for the feeding of ascetics and students. He is stated to be the father (*guru*) of the mother of Līḷādēvi, queen of Trailōkyamalla.
245	Do.	Western Chāḷukya.	Trailōkyamalla	Śaka 985, Vikṛita, . . .	Sanskrit in Kannaḍa.	Damaged. Registers a gift of gold made by Prabhu-Māra-siṅgha for repairs to and renewal of the temple of Siddhēśvara.
246	On a slab set up behind the temple of Rāmaliṅgasvāmin.	..	....	..	Kannaḍa ..	Damaged and mutilated. Mentions a Chōḻa chief (name lost), who bore the birudas *Oṟeyūrpura-paramēśvara, Vyāghra-kētana, Siṁha-lāñchhana* and *Chōḻa-mārtaṇḍa.*
247	On two pieces of a slab in the *maṇḍapa* of the same temple.	Western Chāḷukya.	Jagadēkamalladēva ruling from Kalyāṇapura.	Śaka 1071, Vibhava, Pushya, śu. 9, Sunday, Uttarāyaṇa - saṁkramaṇa, Vyatīpāta.	Do.	Damaged and mutilated. Registers a grant of land made by *Mahāprabhuviṇi* Lakmādēvi to the temple of Mūlasthānadēva. Mentions Honugunda-30.
248	On a wall in the same *maṇḍapa* ..	..	....	Śaka 1171, Saumya, Chaitra, ba. 8, Monday.	Do. ..	Registers a gift of gold made by Dēki-Gāvuṇḍi and Suggi-Gāvuṇḍi for feeding ascetics in the *maṭha* of the temple of Mūlasthānadēva.
249	**Virapur.**—On the stone door-frame of the village gate.	Vijayanagara.	Vīrapratāpa Sadāśivarāya	Śaka 1481, Siddharthi.	Do. ..	Registers a grant of land made to a certain individual by Kāmappa-Nāyaka, who was the agent of *Mahāmaṇḍalēśvara* Narasarājayya.
250	**Gaddanakeri.**—On the side of the Bagalkot road, about a furlong east of the village.	..	....	..	Do. ..	States that the land (where the stone is set up ?) was a gift made to Monapataiyya, son of Maḷigappa, for having built a tank.
251	On the side of the same road about two furlongs from the village.	..	....	..	Do. ..	States that the land (where the stone is set up ?) was a gift for the tank constructed by Bhīmappa-Dēsāyi.
252	On a slab lying in the outlet of the tank.	Western Chāḷukya.	Tribhuvana[malladēva]	..	Do. ..	Mutilated and damaged. Praises a certain feudatory (name lost) of the king.
253	**Anagavadi.**—On a slab lying in front of the Durgavva temple.	..	....	Śrīmukha, [Ā]shāḍha, ba. 5, Monday.	Do. ..	Registers a grant of land made to a certain *basadi.*
254	On another slab lying in front of the same temple.	..	....	..	Do. ..	States that the garden of the *sēnabōva's* tank was one *mattar.*

Stone inscriptions of the Bombay-Karnatak copied during the year 1927-28—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
	BIJAPUR DISTRICT—*cont.*					
	BAGALKOT TALUK—*cont.*					
255	On a slab lying in S. No. 17 ..	..	....	..	Kannaḍa ..	States that the extent of the *sēnabōva's* garden was one *mattar*.
256	**Sorkop.**—On a stone lying in front of the village-gate.	..	....	..	Do. ..	Damaged. Seems to register a gift of land to a certain Basavayya by Barigi Mali-Nayaka.
257	**Hallur.**—On a slab lying in front of the temple called *Mēlguḍi*.	Western Chāḷukya.	Bhūlōkamalladēva	..	Do. ..	Damaged. Registers a gift made for the worship of the god Nāgēśvara by the Perggaḍe of Haḷḷupūru situated in Beḷvaḷa-nāḍu at the command of the *Mahāpradhāna Dandanāyaka* Sōmarasa, while *Daṇḍanāyaka* Tikkapayya was governing the two Six-hundreds.
258	On a pillar in the *maṇḍapa* of the same temple.	..	....	..	Do. ..	The name 'Trimushṭidēva' is engraved on the pillar.
259	On a wall of the room on the way leading up the roof of the same temple.	..	....	..	Do. ..	In characters of about the 11th century A.D. An incomplete verse.
260	On a slab in the Basavēśvara temple.	Western Chāḷukya.	Jagadēkamalladēva	Śaka 955, Śrīmukha.	Do. ..	Damaged and mutilated. Registers a grant of land made, after washing the feet of Tējōrāśi-Paṇḍita, to a god (name lost) of Puradakēri, by *Mahāsāmanta* Nagatiyarasa, while the king was camping at Koḷḷipāke. The first part of the inscription refers to a chief, bearing Sinda *birudas*, who was a subordinate of king Tailapayya (II) in the Śaka year 911.
261	**Bhairanmatti.**—On a slab lying in the Māruti temple.	..	....	..	Do. ..	Published in *Ep. Ind.*, Vol. III, pp. 230 ff.
262	**Honnihal.**—On a slab set up in front of the Hanumān temple.	..	....	Śrīmukha, Māgha, śu. 1.	Do. ..	Damaged. Registers gift of a village to the *Dombas*.
263	**Manahalli.**—On a slab in front of the Māruti temple.	..	....	..	Do. ..	Only the imprecatory verses at the end are preserved.
264	**Mankani.**—On a slab in the Śiva temple called the *Dēgula*.	Yādava ..	Siṁhaṇadēva, ruling from Dēvagiri ..	Śaka 1128, Krōdhana, ... Amāvāse, Monday, solar eclipse.	Do. ..	Damaged. Records that Kēśavadēva, the brother of Sahadēva-Daṇḍanātha who was the governor of Tardevāḍi—1,000 and who belonged to Vachhasya-*gōtra* and Sahavāsa-*kula*, built a temple at Maṅkaṇi situated in Tardevāḍi country and installed in it the gods Lakshmīnṛisiṁha, Sādēvēśvara and Vāsudēva. Registers a gift of land for worship and offerings to these gods.
265	**Bevur.**—On a slab lying in front of the Sōmēśvara temple.	Western Chaḷukya.	Traiḷōkyamalla Āhavamalla, ruling at Kalyāṇa.	. . . . , Bhādrapada, ba. 5, Sunday.	Do. ..	Damaged and mutilated. Records a gift of land made by *Mahāmaṇḍalēśvara* Noḷambādhirā[ja] to a temple at Kiṟiya Bēhūru.
266	On a hero-stone built into the wall of the Parvatappa temple.	..	....	Pramādi	Do. ..	Records the installation of (the image of) a hero named Naraṁṇa, who died in a scuffle.
267	**Kop.**—On a slab lying behind the temple of Durgavva.	Western Chāḷukya.	Bhuvanaikamalladēva	Śaka 997, Rākshasa, Vaiśākha, śu. 3, Monday.	Do. ..	Registers the grant of the village Badabbepāḷu situated in Kisukāḍu-70, for worship and offerings in the temple of Svayaṁbhu-Nagarēśvara of Vikramapura and for the maintenance of the students in the *maṭha* attached to the temple, by Ballavarasa, at the request of Nimba-Daṇḍanātha, while the king was encamped at Taṅgoḍage situated on the north bank of Perddore in Karakuṟuva-40 which was included in Tarddavāḍi. The grant was made after washing the feet of Tatpurusha-Paṇḍita, disciple of Tribhuvanaśakti-Paṇḍita of the Kāḷāmukha sect. Also registers another gift by Chandarasa of Orkkunda for worship and offerings to the god Svayaṁbhu-Kalidēva.

Stone inscriptions of the Bombay-Karnatak copied during the year 1927-28—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
	BIJAPUR DISTRICT—*cont.*					
	HUNGUND TALUK.					
286	**Aihole.**—On a wall in the temple near *Sauḷubhāvi.*	..	....	..	Kannaḍa (archaic).	Registers a grant of gold by Paramēśvara-Sarvakratuyājin-Ghayyasāsa for the *dvādaśāha* ceremony.
287	On a wall in the same temple ..	..	....	..	Do.	Records a gift of 1,500 cows made by Duggaṭi.
288	In the *mukha-maṇḍapa* of the Laḍ-khān temple.	..	....	..	Do.	Mentions Dēvakutāḷa (?).
289	On a beam in the *Gauḍaraguḍi* ..	..	....	..	Do.	Registers a gift by the 500 *Mahājanas*, the eight *Nagaras* and the 120 *Ūrāḷis* of Āryyapura to the goddess Durggā-Bhagavati.

268	On the same slab	..	....	Chaḷukya-Vikrama year 10, Krōdhana, Āshāḍha, śu. 1, Wednesday, Dakshiṇāyana-saṁkrānti.	Do. ..	Mutilated. Seems to record a gift by Perggaḍe Muddarasā, who was a *Mahâmātya*. Mentions the capital Vikramapura.
269	**Tulasigeri.** – On a slab set up in the Māruti temple.	..	....	Śaka 1107, Viśvāvasu, ..., Vyatīpāta, Saṁkramaṇa.	Do. ..	Damaged and worn out. Registers a grant of land made by Jagatāpa Aṁme-Sāmanta to the temple of Śiva for repairs, reconstruction and worship.
270	**Kirsur.**—On a fragment of a slab built into the wall of the Rāmaliṅga temple.	Western Chaḷukya.	Lost	Lost	Do. ..	Fragment. Gives a portion of the *praśasti* of a Sinda chief, who was governing Kuṇḍi—3,000 province.
271	**Sitimani.**—On a stone bearing two foot-prints in front of the temple on the hill.	..	....	..	Do. ..	Damaged. Refers to the lotus feet of the god Śrī-Rāmanāthadēva. The inscription is engraved in characters of the 15th century.
	BADAMI TALUK.					
*272	**Banasankari.**—On a pillar lying in the temple of Banaśaṅkari.	Western Chaḷukya.	Jagadēkamalladēva	Śaka 945, Raktākshi, Vaiśākha, ba. 8, Sunday.	Do. ..	Records the erection of a pillar of fame in front of the goddess Banadadēvi by the *Maneverggaḍe* Kētimayya who was a subordinate of the *Mahāsāmanta* Dāsarasa.
273	On the same pillar	..	....	..	Do. ..	Mutilated and damaged. Registers a gift made by Kēti, son of Sāyama for a feeding house and for provision for education, etc.
274	**Pattadakal.**—On a wall to the left of entrance into the central shrine of the Saṅgamēśvara temple.	..	....	..	Kannaḍa (archaic).	Damaged. Seems to register a gift of land. Mentions a certain Aychapadēva.
275	On a pillar in the *maṇḍapa* of the same temple.	..	....	..	Do. ..	Registers gift of gold to the temple of Bijēśvara by Poleyachchi, the *Peggaḍe* of Mahadēvigēri.
276	On the east wall of the Pāpanāśēśvara temple.	..	....	..	Do. ..	States that (the image above which the inscription is engraved) is the workmanship of Achappa.
277	On a pillar at the eastern entrance of the same temple.	..	....	..	Do. ..	States that (the image above which the inscription is engraved) was executed by Baladēvamayya.
278	On the north wall of the same temple.	..	....	..	Do. ..	States that the *Māṇi* of Badavi was accomplishing what he resolved upon and what he spoke.
279	On a pillar to the right of the eastern entrance of the same temple.	..	....	..	Do. ..	A portion of an imprecatory verse.
280	On a pillar to the right of the southern entrance into the *mukha-maṇḍapa* of the Virūpāksha temple.	..	....	..	Do. ..	States that this image (under which the inscription is engraved) was executed by Vidyadharan, son of Duggi-Āchāri.
281	On the back of the pillar to the left of the eastern entrance into the same *maṇḍapa*.	..	....	.	Do. ..	Reads Śrī-Damōdaran.
282	On the right wall of the eastern entrance into the same *maṇḍapa*.	..	....	..	Do. ..	Verse in praise of Achalan, son of Dēvayya, and an eminent expounder of *Bharatāgama*.
283	On a pillar in the same temple ..	..	....	..	Do. ..	Labels such as 'Bhīshma', 'Bharata-yuddha', 'Arjuna', etc., engraved under the scenes from the *Mahābhārata* sculptured on the pillar. See Cousens, *Chalukyan Architecture*, 1926, p. 65, pl. XLIV.
284	**Mahakuta.**—On a pillar in the *maṇḍapa* of the Mahākūṭēśvara temple.	..	....	..	Kannaḍa ..	Unfinished.
285	On a pillar in the same *maṇḍapa* ..	..	....	..	Sanskrit in Kannaḍa (archaic).	Verse stating that sin committed in a sacred place remains as indestructible as adamantine cement.

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* Nos. 272 to 289 were copied in 1925. Two Marāṭhi inscriptions at Sholapur fort were also copied along with these. One of them belongs to the reign of Sulatāna Mahamada Adalśaha Pādaśaha and is dated in Śaka 1575, Vijaya, Āśvija, ba. 5, Saturday, and the other which is dated in Śaka 1466, Krōdhi, Āshāḍha does not refer itself to the reign of any king.

APPENDIX F.

Principal dates from Appendix E calculated in the office of the Assistant Archæological Superintendent for Epigraphy, Madras.

Appendix.	Number of inscription.	Details of dates with their English equivalents and remarks.
		RASHTRAKUTA.
		Akālavarsha.
E	11	Śaka 834, Śrīmukha, Jyēshṭha, ba. 2, Thursday, Uttarāshāḍha, Abhije. The date intended is, June 4, A.D. 912, Thursday. The cyclic year was, however, Āṅgiras.
„	56	Śaka 818, Naḷa, Kārttika, śu. 5, Monday. If the given year Śaka 818, Naḷa, is taken as expired, the equivalent of the date will be, October 3, A.D. 897 Monday; f.d.t. ·63.
		WESTERN CHALUKYA.
		Jagadēkamalladēva (I).
„	44	Śaka 944, Dundubhi, Chaitra, śu. 5, Sunday Probably A.D. 1022, March 10, Saturday; the week-day quoted in the inscription is probably a mistake.
„	87	Śaka 964, Chitrabhānu, Kārttika, śu. 2, Monday = A.D. 1042, October 18, Monday; f.d.t. ·04.
„	23	Śaka year 45869 (?), Śrīmukha, Vaiśākha, śu. puṇṇame, Monday, Uttarāyaṇa-saṁkramaṇa, Abhija-lagna. In A.D. 1033 (= Śaka 955), Śrīmukha, the details regularly corresponded to April 16, Monday.
		Trailōkyamalladēva.
„	47	Śaka 976, Jaya, Bādubbey-amāvāsye, Solar eclipse. = (1) A.D. 1054, May 10, Tuesday. There was a solar-eclipse on this day.
„	72	Śaka 981, Vikārin, Chaitra, śu. 13, Sunday = A.D. 1059, March 28, Sunday; f.d.t. ·71.
„	83	Śaka 989, Māgha, amāvāsyā, Monday, solar eclipse. = A.D 1068, February 6, Wednesday. The week-day has been wrongly given as Monday.
		Bhuvanaikamalladēva.
„	33	Śaka 994, Parīdhāvi, Paushya, śu. 1[3], Sunday, Uttarāyaṇa-saṁkrānti. Probably A.D. 1072, December 23, Sunday; the *tithi* being śu. 11 which ended at ·12 the next day.
„	267	Śaka 997, Rākshasa, Vaiśākha, śu. 3, Monday = A.D. 1075, April 20, Monday; f.d.t. ·24.
		Tribhuvanamalladēva.
„	2	Chāḷukya-Vikrama year 7, Dundubhi, Phālguṇa, ba. 5, Monday = A.D. 1083, March 20, Monday, f.d.t. ·13. Ba. 5 is perhaps a mistake for ba. 15; in the absence of the nak. the date cannot be verified.
„	8	Chāḷukya-Vikrama year 27, Chitrabhānu, Pushya, puṇṇami, Thursday, Uttarāyaṇa-saṁkrānti = A.D. 1102, December 25, Thursday; f.d.t. ·34.
„	22	Chāḷukya-Vikrama year 24, Pramādi, Paushya, śu. 10, Sunday, Uttarāyaṇa-saṁkrānti = A.D. 1099, December 25, Sunday; ·22.
„	27	Śaka 994, Parīdhāvi, Pushya, śu. 13, Sunday, Uttarāyaṇa-saṁkrānti. The date intended was probably A.D. 1072, December 23, Sunday, the *tithi* being śu. 11 which ended at ·12 the next day. See below remarks against No. 33.

F.—Principal dates from Appendix E calculated in the office of the Assistant Archæological Superintendent for Epigraphy, Madras—*cont.*

Appendix.	Number of inscription.	Details of dates with their English equivalents and remarks.
		WESTERN CHALUKYA—*cont.*
		Tribhuvanamalladeva—cont.
E	45	Chāḷukya-Vikrama year 3[8], Vijaya, Paushya (?), paurṇimā, Wednesday, Uttarāyaṇa saṁkrānti, Vyatīpāta = A.D. 1113, December 24, Wednesday.
,,	62	Chāḷukya-Vikrama year 51, Parābhava, Māgha, śu. 5, Wednesday = A.D. 1127, January 19, Wednesday ; ·68.
,,	65	Chāḷukya-Vikrama year 23, Bahudhānya, Āshāḍha, ba. 11, Sunday, Saṁkramaṇa = A.D. 1098, June 27, Sunday ; ·85 : the nak. was Kṛittikā which was current till ·60 of the day. The Saṃkramaṇa, however, fell on the previous day.
,,	69	Chāḷukya-Vikrama year 49, Krōdhin, Māgha, puṇṇami, Monday. In the Ch. Vik. year 49 (A.D. 1125), Māgha-puṇṇami was current on January 21, Wednesday, and not on Monday, as cited in the inscription. If the given year Ch Vik. 49, Krōdhi, is taken as expired, the equivalent of the date is A.D. 1126, January 11, Monday.
,,	74	Chāḷukya-Vikrama year 20, Yuva, Phālguṇa, śu. 13, Thursday = A.D. 1096, February 11, Thursday. If the week-day is rightly quoted, the *tithi* would be śu. 12 and not śu. 13 as given in the record. In the absence of the nak. the date cannot be verified. But if the years are taken as expired, the details will regularly correspond to Thursday, 26th February A.D. 1097.
,,	76	Chāḷukya-Vikrama year 5, Raudri, Pushya, śu. 1, Monday, solar eclipse, Vyatīpāta = A.D. 1080, December 14, Monday ; there was a solar eclipse on this day.
,,	84	48th year, Śōbhakṛit, Māgha, puṇṇami, Friday, lunar eclipse, Vyatīpāta = A.D. 1124, February 1, Friday. There was a lunar eclipse on this day.
,,	85	Chāḷukya-Vikrama year 16, Prajāpati, Pushya, śu. 12, Thursday, Uttarāyaṇa-saṁkramaṇa = A.D. 1091, December 25, Thursday ; ·61.
		Jagadēkamalladēva (II).
,,	24	7th year, Raktākshi, Pushya, puṇṇami, Monday, Uttarāyaṇa-saṁkrānti. Probably A.D. 1144, December 11, Monday ; but it was not a day of Saṁkramaṇa.
,,	53	Prabhava, Chaitra, śu. [10], Thursday, Uttarāyaṇa-saṁkrānti, Vyatīpāta. = A.D. 1147, March 13, Thursday. It was not a day of Uttarāyaṇa-saṁkrānti.
,,	247	Śaka 1071, Vibhava, Pushya, śu. 9, Sunday, Uttarāyaṇa-saṁkramaṇa, Vyatīpāta = A.D. 1149, December 11, Sunday. The year quoted in the inscription is 'expired'. Uttarāyana-saṁkrānti fell on December 25, Sunday, when *ba.* 9 was current till ·40 of the day.
		Pratāpachakravartin Trailōkyamalladēva.
,,	7	7th year, Dhātu, Mārgaśira, śu. 13, Monday, Vyatīpāta, Uttarāyaṇa-Saṁkramaṇa = A.D. 1156, November 26, Monday ; ·95 ; but the saṅkramaṇa fell on the previous day.
		Vīra-Sōmēśvara (IV).
,,	35	10th year, Prajāpati, Kārttika, puṇṇame, Monday, Vyatīpāta. His 10th year was Ānanda (not Prajāpati); and in this year the given details would correspond to A.D. 1196, October 31, Monday ; ·29.
,,	68	Śaka 1106, Krōdhin, Āshāḍha, amāvase, Monday, solar eclipse, Saṁkrānti, Vyatīpāta. In Śaka 1106 (*i.e.*, A.D. 1184), Āshāḍha, amāvāsyā fell on July 9, Monday, but, there was no solar eclipse on this day.

F.—Principal dates from Appendix E calculated in the office of the Assistant Archæological Superintendent for Epigraphy, Madras—*cont.*

Appendix.	Number of inscription.	Details of dates with their English equivalents and remarks.
		SINDA.
		Mahāmaṇḍalēśvara Chāvuṇḍarasa.
E	4	Śaka 1091, Virōdhi, Pushya, śu. 5, Thursday, Uttarāyaṇa-saṁkramaṇa = A.D. 1169, December 25, Thursday ; ·57.
,,	28	10th year, Pārthiva, Pushya. śu. 13, Sunday, Uttarāyaṇa-saṁkrānti. If the chief mentioned in this record is identical with the one noted above, the date must fall in A.D. 1165, December ; but the details quoted in the record seem to be irregular.
		YADAVA.
		Siṅghaṇa.
,,	36	21st year, Vikrama, Kārttika, puṇṇame, Monday = A.D. 1220, October 12, Monday ; f.d.t ·54.
,,	37	21st year, Vikrama, Pushya, amāvāsyā, Sunday, Uttarāyaṇa saṁkramaṇa and Vikrama, Kārttika, puṇṇame, Monday, Saṅkramaṇa. In Vikrama, A.D. 1220, Pushya-amāvāsyā was current on Friday, December 25 which was the day of Uttarāyaṇa-saṁkramaṇa. The week-day cited in the inscription is a mistake.
,,	55	13th year, Svabhānu, Āshāḍha, śu. 5, Monday = A.D. 1223, June 5, Monday ; ·35. The regnal year 13 is probably a mistake for 23.
,,	264	Śaka 1128, Krōdhana, ... , Monday, solar eclipse. In Śaka 1128 (A.D. 1206), Krōdhana (expired), there was a solar eclipse on September, Monday.
		MISCELLANEOUS.
,,	19	Śaka 981, Vikārin, Vaiśākha, śu. 1, Friday = A.D. 1059, April 16, Friday ; śu. 1 is probably a mistake for śu. 2, which was current till ·84 of the day.
,,	34	Śaka 1695, Vijaya, Vaiśākha, śu. 10, Friday. Śu. 10 in the given month and year was not current on a Friday but on a Saturday, (i.e.) A.D. 1773, May 1, Saturday ; f. d. t. ·11. As the nak. is not given the date cannot be verified.
,,	46	Śaka 954, Āṅgiras, Āshāḍha, śu. 1, Sunday = A.D 1032, June 11, Sunday ; ·70.
,,	49	Tāraṇa, Vaiśākha, śu. 5, Monday : (characters of the 15th century) : = A.D. 1404, April 14, Monday ; ·89.
,,	77	Chāḷukya-Vikrama year 19, Bhāva, Pushya, śu. 5, Sunday, Uttarāyaṇa-saṁkrānti, Vyatīpāta. If śu. 5 is emended as śu. 15, the date would be A.D. 1094, December 24, Sunday.
,,	78	Chāḷukya-Vikrama year 23, Bahudhānya, Pushya, amāvāsyā, Sunday, Uttarāyaṇa-saṁkramaṇa, Vyatīpāta = A.D. 1098, December 25, Saturday ; ·45. Amāvāsyā was current on Saturday and not on Sunday.
,,	81	Śaka 1191, Śukla, Chaitra, śu. 7, Monday, Mṛigaśīrsha, Vṛishabha-lagna, Gāraja-karaṇa = A.D. 1269, March 11, Monday ; ·87 ; ·55.
,,	218	Śaka 955, Śrīmukha, Āśvayuja, śu. 5, Sunday = A.D. 1033, September 2, Sunday ; śu. 5 had, however, ended the previous day and śu. 6 was current throughout on Sunday.
,,	243	Chāḷukya-Vikrama year 24, Pramāthin, Phālguna, ba. 5, Sunday. In the year Pramāthin, ba. 5 or even śu. 5 did not fall on a Sunday. The intended date was probably A.D. 1100, March 2, Friday. In the absence of the nak. the date cannot be verified.

F.—Principal dates from Appendix E calculated in the office of the Assistant Archæological Superintendent for Epigraphy, Madras—*cont.*

Appendix.	Number of inscription.	Details of dates with their English equivalents and remarks.
		MISCELLANEOUS—*cont.*
E	244	Śaka 971, Virōdhin, Pushya, ba. 12, Sunday, Uttarāyaṇa, Makara-saṁkrānti = A.D. 1049, December 24, Sunday ; ·60.
,,	248	Śaka 1171, Saumya, Chaitra, ba. 8, Monday. Probably A.D. 1249, April 6, Tuesday ; f. d. t. ·16. In the absence of the nak. the date cannot be verified.
,,	268	Chāḷukya-Vikrama year 10, Krōdhana, Āshāḍha, śu. 1, Wednesday, Dakshiṇāyana-saṁkrānti = A.D. 1085, June 25, Wednesday ; ·82.